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THE CANADIAN JEWISH NEWS

PUBLISHED EVERY FRIDAY

North-American Town Named For Jewish Woman (Page 6)

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IRAN DEFIES NASSER; WILL CONTINUE ISRAEL RELATIONS

Republican Platform Is Unsatisfactory To Friends Of Israel

Commentary By M. J. Nurenberger

"...This Lightheaded Pharao..."

" . . . THIS LIGHTHEADED PHARAO . . . "

The most important feature in the new Iran-Egypt conflict is not, as the **New York Times** pointed out in its editorial, that the Shah acted with "courage and dignity". Certainly, in a world where international morality is cynically trampled upon, where the most powerful government is doing its best to mitigate Nasser, the Shah's action befits "the king of kings", as his title implies. For we should not forget that this ruler heads a Moslem nation and, as such, is under pressure of Moslem chauvinists and the bought agents of Nasser.

* * * *

However, the question penetrates deeper than the Shah's proclamation that diplomatic relations exist between Iran and Israel. The problem is "this lightheaded Pharaoh who is ruling by bloodshed", as the Iranian Foreign Minister stated bluntly after the official rupture of relations between Cairo and Teheran.

* * * *

The problem is an international one and of utmost gravity. The lightheaded Pharaoh is endangering the peace of the world. Through his instrument of terror, the Arab League, Nasser is waging a desperate, almost senseless, battle against the Jewish State. Such a war, were it conducted not against Israel but against another state,—for example, the Congo,—would have already resulted in many meetings of the Security Council. For Nasser is openly and brazenly flouting the last vestiges of civilized international behavior and breaking all the rules of the charter of the United Nations. He, himself, refuses to recognize a country which never occupied an inch of Egyptian territory. In the mania grandiosa of a Hitler, he has appointed himself the guardian of "all Arabs" and dictates to them how to act. He openly calls for war against a member state of the United Nations, conducts a boycott campaign against it and severs diplomatic relations with a third member state because its monarch had recognized Israel. Such temerity has no parallel in the history of contacts among sovereign states, except for the wars that Hitler waged in order to liberate HIS "Arabs"—the "Germans" of Czechoslovakia, Austria and Poland.

* * * *

A sovereign independent state, one of the oldest nations in the world, Iran has decided to establish normal relations with Israel. Iran, ancient Persia, is a Moslem country. But it is not an Arab country. The fact that Nasser, a self-appointed spokesman for "all Arabs", is opposed to recognizing Israel and is dreaming a lunatic's dream of a Moslem holy war to destroy Israel, leaves the Shah of Persia cold and unmoved. He knows that there has never been friction between Judaism and Islam. It was Mohamed, in the Koran, who called us the "People of the Book". For centuries Moslems and Jews lived side by side in peace and harmony. During the brief period of the Arab "Golden Age" in mathematics, sciences and literature, Jews in Moslem countries contributed their share to the glory of Arab spiritual grandeur. In fact Arabic was for several hundred years one of the languages of the Jews in the Medditerranean world. Maimonides has not only been glorified as the greatest teacher in Judaism after Moses, but the Arab world has remained sensitive to his fame, renown and his contribution to its culture.

* * * *

When the Jewish people began their most recent return unto Zion, the Arab rulers had not opposed that movement. Quite to the contrary, many encouraged it. They did not consider it strange that Jews, persecuted for centuries for their loyalty to the memory of Zion, should finally decide to COME HOME. The Arabs also noticed how the earth of the Holy Land, bare and desolate for centuries,—the earth that did not respond to the most efficient colonizers in history—suddenly responded as if a woman barren, giving birth to a new life. The Arabs knew, and know it to this day, as knows the entire civilized world, that historic Israel, the people and the Land of Israel, are ONE—no matter how separated. As in the passage from Isaiah which will be read this Saturday in the synagogue:

" . . . Speak ye comfortably to Jerusalem and cry unto her, that her appointed time is accomplished; that her iniquity is pardoned . . . ".

* * * *

How often has it been said that the Jewish Return unto Zion, in our age, before our very eyes, constitutes a miracle? It was a historic development which no one could have prevented if one believes in the dialectics of history. And if one is convinced that it was an act of Heaven—does Nasser think he will stop it?

Not the establishment of the Jewish state is an unnatural event, created by outsiders who do not belong to the Mediterranean sphere, but such attacks and campaigns bordering on abnormality, of which the Arab League is guilty, are artificial and will fade with the time.

* * * *

Nasser is threatening the Shah of Iran. A dictator, a newcomer to politics, is creating a situation dangerous to the security and peace of the world because one sovereign state has recognized another sovereign state. I predict that the United Nations Security Council will not call a special meeting in order to probe the situation. After all, the Jews are not the savages from the Congo. Their men do not attack wives and missionaries. A member state of the U.N. has challenged the sovereignty of another member state because the last had dared to recognize a third member of the U.N. Shall the U.N. continue to tolerate every attempt by Nasser to destroy the last vestiges of international courtesy and diplomacy? Shall the U.N. watch him wipe up war hysteria to the point of a new JIHAD?

G. O. P. Called Noncommittal

CHICAGO, (JTA) — The 1960 Republican Platform Committee released a foreign policy plank, as approved by the 103 - member platform committee, pledging that "in the Middle East, we shall continue to support the integrity and independence of all the states of that area including Israel and the Arab states."

The platform said:

"With specific reference to Israel and the Arab nations we shall encourage in every feasible manner an early resolution of differences between them, an equitable solution of the refugee problem, an end to transit and trade restructions, the cessation of discrimination against Americans on the basis of religious beliefs, and progress toward peaceful relations which will render unnecessary the continuation of the current wasteful and dangerous arms race."

Observers here compared the 1960 Republican Platform on the Middle East with that adopted by the Republican National Convention in 1956 and expressed the opinion that the Middle Eastern plank now is much more "restrained" than the one of four years ago.

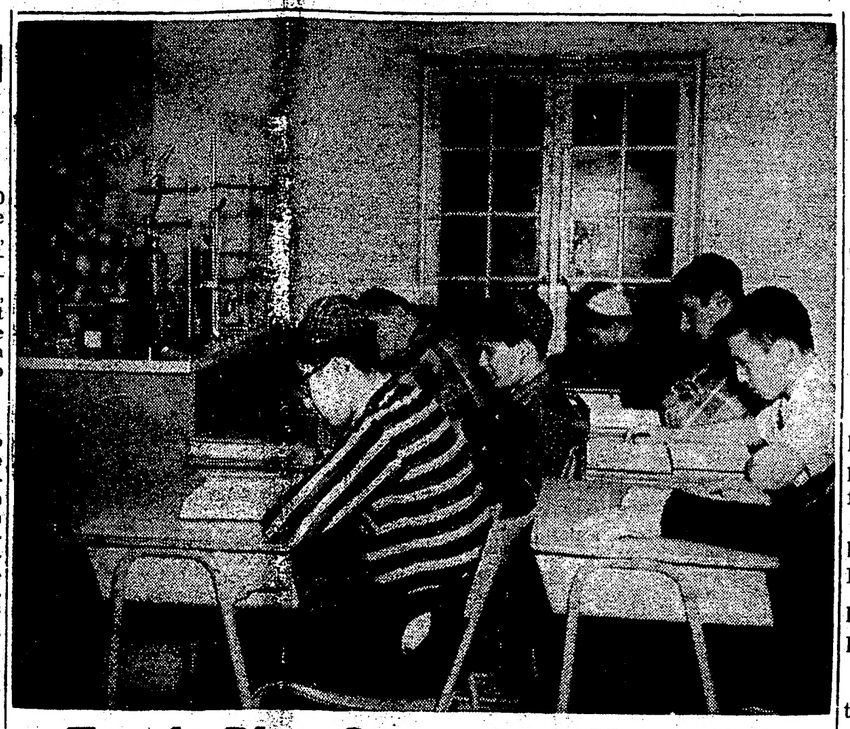
The 1956 plank had criticized the sale of arms by the Soviet Bloc to Arab countries and pledged support to Israel against armed agression.

Weak Spots In Plank Analyzed

WASHINGTON, (JTA) — The Middle East plank of the Republican platform was considered by political observers here as being worded in a "cautious" way aimed to avoid any embarrassment to the present administration and its policies.

A similar trend can be detected in other planks which do not meet Vice President Nixon's views on record or the statements by Mr. Nixon and Mr. Rockefeller - in cases where these statements tend to differ from the policies of the administration.

(Continued On Page 5)



Torah Plus Science In Toronto

YESHIVAH STUDENTS AT THE LABORATORY OF TORONTO'S NER ISRAEL (story page 4)

Canadian Zionists To Hold Their Convention In Montreal

Montreal, (CJN) — Over 600 delegates from across Canada will convene in Montreal on October 29th for the 35th National Convention of the Zionist Organization of Canada, it was announced here by Lawrence Freiman of Ottawa, the National President. The Convention will be held in the Sheraton-Mount Royal Hotel.

The delegates attending the four-day Convention, which concludes on November 1st, will hear a number of prominent speakers. Among them will be: Israel's Ambassador to Canada, the Hon. Yaacov Herzog and Dr. Salo W. Baron, Professor of Jewish History, Literature and Institutions at Columbia University.

The Z.O.C. Convention will focus its attention on the historic figure of Dr. Theodor Herzl, the founder of the Zionist Movement whose 100th anniversary is being celebrated this year by Jewish communities throughout the world. It was forty years after the death of Dr. Herzl, a Viennese journalist who electrified European Jewry with his dream of a reborn Jewish State, that the State of Israel became a reality.

A highlight of the convention will be the showing of a Canadian made film "The Life of Theodor Herrl" which was written, produced and directed in Toronto under the sponsorship of the Toronto Region Z.O.C. The title role is played by Lloyd Bochner, noted Canadian actor of television and stage.

A series of panel discussions will be devoted to the philosophy of the Zionist Movement and to specific contemporary problems now confronting the World Zionist Organization. The discussions will be keyed by the observations of Dr. Baron whose topic will be "The Dialogue between Israel and the Diaspora—a philosophic examination of the Zionist Movement."

ON MOSCOW ORDERS POLAND REPORTED PURGING JEWISH GENERALS

TEL AVIV, (JTA) — Reliable sources reported this week that a purge of two high-ranking Polish Jewish military officers had created anxiety among Polish Jews that Poland might follow the Soviet anti-Jewish policy, according to Maariv, Israel's largest daily newspaper.

The two Jewish generals were relieved of their posts at the orders of Moscow, the report said. They were Gen. Komar, head of the Polish Security Services and Gen. Julius Hibner, the Deputy Interior Minister. Gen Komar was reported to have been instrumental in helping Gomulka to become first secretary of the Polish Communist party and in helping to decrease the influence of Stalinist elements in the party.

Morocco Holds Many Jews On Trumped Up Zionist Charges

MOROCCAN STUDENTS CONDEMN JEWISH DISCRIMINATION

RABAT, (JCNS.) The fifth Congress o fthe Moroccan Students' Union, which has just concluded here, in a strongly-worded unanimous resolution condemned "anti-democratic victimisations and vexations" to which Jews in Morocco are subjected.

Such a resolution is considered as highly interesting since the Union is affiliated to the National Union of Popular Forces (UNFP) itself a powerful left-wing political group which dominated the former Government of Premier Abdallah Ibrahim and his Vice-Premier Abderrahim Bouabid, both dismissed by King Mohamed V on May 20 this year.

In its preamble the resolution stressed "the necessity for loyal and speedy integration of the Jewish minority within the Moroccan community", and declared the "difficulties encountered by our Jewish compatriots in the exercise of their civic rights are a real denial of nationality."

EMIGRANTS "ARRESTED"

RABAT (J,CNS.) A busload of Moroccan Jews bound for Israel via Ceuta and Gibraltar weer arrested recently by customs officials, according to a correspondent of the Moroccan newspaper "El Alam" (The Flag,) the organ of the Istiqlal party. The report has not been officially confirmed either here or in Tetuan.

"We believe Israeli gangs are active throughout the country," the correspondent stated. He adds that Israeli goods are frequently seen in two Jewish shops in Tetuan, as well as Hebrew lettering over the doors.

"We also heard a speech by the director of an Israeli cultural association at a school." All this, says the correspondent, tends to show that "there is a Jewish problem in Morocco."

The article seems to be ill-intentioned since there is nothing new about signs in Hebrew being visible, while the speech was apparently one made during prize day at the Alliance Israelite Universelle school in Tetuan — which is maliciously represented as Israeli propaganda.

Some observers believe that the Istiqlal party's paper is trying to make an issue of the Jewish question since its Left-wing rival, the National Union of Popular Forces, sponsored a students' congress resolution urging the authorities to treat Jews more leniently.

The "El Alam" report does not ring true. Apart from any-

(Continued on page eight)

FINED FOR MAKING REMARKS ABOUT JEWS

LONDON (JCNS.) Horace Alphonso Frank Evans-Lobb, insurance clerk, of Mayfield Place, Eastbourne, last Monday was fined the maximum of £5 at Haywards Heath Magistrate's Court, for wilfully interfering with the convenience of other passengers on a train from Victoria to Hastings. He was also ordered to pay £2. 2s. costs.

Mr. E. B. Wight, prosecuting for the British Transport Commission, said that Evans-Lobb had made a number of offensive observations about the Jews, with the result that other passengers in a second-class Pullman had complained.

Evans-Lobb pleaded guilty.

Rabbi Toledano Refuses To Resign—"Explains Marriage"

Tel Aviv, (JCNS) — "I have no intention of resigning, as I see no reason for my resignation", said here Rabbi Yaacov Toledano, the Israeli Minister for Religious Affairs after rumours of his eventual resignation began to appear in the local press.

He sharply criticised his opponents who are exploiting his marriage "in order to destroy my renown in the Sephardic community", and claimed that nobody had the right to interfere with his private life.

A recognised authority in Talmud and Halacha, and the author of many religious works, Rabbi Toledano explained that Halacha rules that a father should not give his daughter to an old man. But, said Rabbi Toledano, the intention there is for a daughter who had not yet reached her marriage age.

The moment she reached that age, there is no limitation to her marriage to whatsoever she liked.

In a letter published on Friday by the Union of Sephardi Rabbis in Israel "against libellous and defamatory reports" appearing in the local press, the Union stated that there was a "certain hand" behind the publication of such reports. The letter added:

"Such marriages are not only in keeping with Halacha, but

(Continued on page eight)

Palace Reception By Shah For Tel Aviv Football Team

Jerusalem's Attitude Is, "Wait And See!"

TEL AVIV, (JCNS.) The Maccabi-Haifa football team left for a tour of Europe and Persia. The team will first play in Bulgaria, Austria and Yugoslavia and then will fly to Persia.

According to the programme the Maccabi team will be welcomed at a reception offered by the Shah in his Palace at Teheran.

PERSIA-U.A.R. RELATIONS— ISRAEL SATISFIED BUT CAUTIOUS

LONDON, (JCNS.) The strong Arab reaction at the recognition of Israel is said to have surprised Persian officials in Teheran. For the last two years Persian-Israeli relations have expanded rapidly, especially in the economic field. It has been stated that Israel last year bought more than eight million tons of Persian oil, and resold about six million tons to other countries, but the Arabs did not formally protest.

At a press conference Foreign Minister Aram said:

"Ten years ago Persia granted recognition to Israel and named the representative to Tel Aviv. This representative was recalled, but relations between Persia and Israel remained and continue to remain as such.

In Israel, the foreign Ministry has refrained from commenting on the Persian announcement, in the absence of the official version, but Ministry officials do not trouble to hide their satisfaction at the Shah's courageous attitude.

Despite the Shah's declaration, however, the resumption of normal diplomatic relations between the two countries is not expected to take place immediately.

ISRAEL'S THEORY ON THE MIDDLE EAST

From the Israeli viewpoint, Persian developments might be decisive for Israel's theory of the Middle East. Ever since Nasser opened his gates to Soviet weapons and Communist envoy's and ever since he has tried to broaden Russian infiltration by dominating new Arab countries, Israel has developed the theory that the Middle East is not an exclusively Arab preserve and that within the region there are other countries which are pro-Western and anti-Communist.

It was this view of the Middle East that Mr. Ben-Gurion put to President Eisenhower, Mr. Macmillan, and President de Gaulle during his recent trips, and he was able to point to Israel's friendly relations with Persia, Turkey, and Ethiopia, all non-Arab countries.

RELIGION NOT SUFFICIENT ARGUMENT

Israel has tried to prove that the possession by Turkey and Persia of a common (Moslem) religion is not a sufficient strong argument for the avoidance of friendly relations between countries which exist in the same area and fight for the same political concepts.

INCIDENT, A TEST

The conflict between Persia and the United Arab Republic, so far as Israel is concerned, might be regarded as a test of how solid her relations are with Persia, Turkey, and Greece, and other countries.

If Nasser's reaction to Persia's recognition of Israel proves anything, it proves that the Arabs are more than ever determined to strengthen their economic and political boycott of Israel and to prevent any country from breaking down the wall of hatred with which Israel is encompassed.

Eichmann Trial Postponed

JERUSALEM. (JTA.) The trial in Israel of Adolf Eichmann, the Nazi war criminal who directed the mass killing of 6,000,000 Jews in Europe, is unlikely to begin before April 1961, it was reported here. It is estimated that the trial will cost the Israel Government 2,000,000 pounds ($1,120,000.)

Early next year, the Government plans to register foreign correspondents intending to cover the trial, to assure proper courtroom facilities and ample hotel accomodations for the foreign press.

Meanwhile, the Cabinet empowered Minister of Justice Pinhas Rosen today to formulate an amendment to the Advocates Ordinance to permit non-Israeli attorneys to defend non-Israeli persons accused of certain crimes.

The Canadian Jewish News is now served by **ALL THE THREE INTERNATIONAL** Jewish News Agencies:

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- **J.C.N.S.** (News Service of the London, England Jewish Chronicle);
- **W.J.A.** (World Jewish Agency).

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The Rights Of Polish Jewry

There will be much sympathy and there should be general support for the move of the remainder of Polish Jewry to claim compensation from Germany, for it was the Jewish community in Poland that suffered more terribly than any other from the Nazi terror.

Apart from the catastrophic loss of human life, the amount of property taken from them by the German authorities during the war was so great as to be difficult to estimate.

But bestial General Globocnik, the S. S. Chief in charge of Jewish liquidation in the Lublin area, left some official evidence of the vast amount of gold seized from Jews, much of which, unspeakably, consisted of gold fillings from the teeth of Jewish victims put to death.

Why Polish Jews have waited so long is understandable.

The few who remain could hardly bring themselves to mention this question, far less to go into the necessary details of property losses while the human loss weighed so crushingly.

Now they have come to the point where it is necessary to consider ways and means of preserving not only the cultural treasures of Polish Jewry saved from the wreckage, but also to protect and preserve the memory and records of those who died at the hands of the Nazis.

Funds are urgently needed for his work, and they have the strongest right to demand the return of at least a portion of what was so barbarously taken away from them.

Religious Freedom In Schools

The problem of religious freedom in public schools is more than a local issue here, in Toronto. It is a very serious question all over North America. Its implications are much wider than the much-discussed struggle against religious instructions in our Toronto schools.

It is, therefore, interesting to record the attitude of our friends south of the border. How is the issue of religious freedom in schools being fought in the United States.

One of the most significant test cases affecting religious liberty and separation of church and state within recent years came to trial in a Miami courtroom last week. At issue in the case—which the American Jewish Congress has said it will take to the United States Supreme Court if necessary for final adjudication—are a series of religious practices and observances in Dade County public schools that have been challenged as divisive, sectarian and violative of the U. S. and Florida Constitutions.

The case marks the first time in American jurisprudence that a whole constellation of religious practices in the public schools has been attacked in a single suit. Previously, individual practices such as Bible reading, prayer recitation and hymn singing, have been challenged in the courts. But the Miami case is testing the legality of eight different religious practices.

Leo Pfeffer, associate general counsel of the American Jewish Congress who is handling the case for five Miami parents, asked for an injunction against the Dade County Board of Public Instruction that would halt these practices:

1. **Bible practices:** (a) the regular reading of verses from the Bible in assemblies and classrooms; (b) explanation, comments and expansion by teachers on verses of the Bible following such reading; (c) distribution of the Bible and other religious and sectarian literature among the children attending the public schools; (d) use of public school facilities for Bible instruction after school hours.

2. **Prayers and Grace:** The regular recitation of (a) the Lord's Prayer; (b) other religious and sectarian prayers; (c) grace.

3. **Religious Hymns:** The regular singing of religious and sectarian hymns at assemblies and within classrooms.

4. **Religious Holiday Observances:** (a) Christmas programs including Nativity plays, pageants and scenes as well as instruction in the dogma of the birth of Christ; (b) Easter programs including Resurrection plays, pageants and scenes as well as instruction in the dogma of the Resurrection; (c) Hanukah programs, including the lighting of candles. [Although three of the plaintiffs are Jewish their complaint also objects to Jewish observances on the ground that the public schools should be free of all sectarian intrusions, no matter what the religion.]

5. **Religious Symbols:** The placing of religious and sectarian symbols (crosses, crucifixes) in assembly halls, classrooms and other parts of the public school premises.

6. **Baccalaureate Programs:** The conducting of religious and sectarian exercises and processions at school graduation ceremonies.

7. **Religious Census:** The conducting of a religious census among public school children to ascertain their own religious affiliations and those of their parents.

8. **Religious Test for Teachers:** The imposition of a religious test for teachers and other employees of the public school system as well as the use of religious criteria in the employment and evaluation of teachers and other employees.

These practices, according to Mr. Pfeffer, are unlawful infringements upon the religious liberty of the school child, and as such are un-Constitutional. At the same time, they are divisive —tending to set child against child along religious lines — and psychologically harmful to children whose religious beliefs or lack of such beliefs are different from those being promoted by the teacher and the school."

The American Jewish Congress official, who is regarded as one of the country's leading authorities on church-state relations, continued: "Religion in the home, in the church and in the synagogue serves incomparably to ennoble the spirit of mankind. Religion in the public schools, however, serves only to harass, hurt and dislocate children of minority faiths and to impair wholesome classroom relationships.

"The injury done by sectarianism in the schools is thus directed both against the basic principle of religious liberty as guaranteed by our Constitution and against the innocent child forced to participate in religious practices that contradict and countermand everything he has been taught at home or at his house of worship."

After four days of hearings, the trial was postponed until the end of August. But the issue is very much alive. And we here will follow the court deliberations with the greatest interest. For in a certain sense it will help us in our efforts to secure religious liberty in the Ontario schools.

THE STOKER

BY SHIN SHALOM

The ship is gliding, the ship is journeying
Among secret stars, among islands of basalt,
The path is shattered, the path is drowning
In fragments of foam and in dimming black.
The silence deepens, the silence is hanging
Over deck and rope, over lock and porthole:
Only from below my ear hears the echo,
From the maze of bars the cell of living I recall.
There one always stands, his body alabaster;
He stares with glazed eyes, smoke surrounded, warm:
There someone is always feeding into the fire
Black coals with his granite arms.
Slumber is merging, slumber is swallowing
The stars, the earth, the ship and the deep.
But only this blaze is never setting
And this one alone, only he does not sleep.

—Translated by Ruth Finer Mintz

Britain's Military Genius Liddell Hart:

Israel's Army Above Fighting Level Of Germans

BY DAVID KESSLER

Mr. Kessler is Managing Director of the London, England Jewish Chronicle.

"It was the most exciting experience of my life, and all the more because one here saw the fulfillment of a vision," said Captain Liddell Hart, as he summed up his impressions of his recent visit to Israel, when I saw him last week at his Buckinghamshire home. "Israel is the most stimulating country I have ever visited," he said, and added: "It is also the most military-minded — a very natural result of its dangerous strategic situation."

General Chassin, the eminent French air chief and military historian, summed up many international tributes to Liddell Hart in describing him as "the greatest military thinker of the twentieth century, whose ideas have revolutionized the art of war."

His latest book, "Deterrent or Defence", was published last month.

He has long held the view that the Jews are "basically a fighting race" as they had been in Roman times, and would prove that afresh if put to the test — when he was in Israel Mr. Ben-Gurion reminded him that this was the opinion he expressed as far back as 1936, at their first meeting.

Naturally I was interested to know what the greatest living military writer, who has so many ardent admirers in Israel, thought of the Israel Army. Liddell Hart said that he was deeply impressed by the high level of intelligence, especially among its leaders, which "on average is higher than in any other army which I have seen." He admired the enthusiasm and energy of the Army, though he was not prepared to give its staff work quite such good marks as its basic tactical ability. He sets a very high standard; for he added that "the tactical talent is the highest that I have yet met, and even above the level of the German Army, which I put next in this respect."

When I asked whether he had not some doubts about the Israeli fighting machine, he said: "Yes, there is a danger of their running into trouble through over-confidence." And then he uttered one of those apophthegms for which he is famous: "Only new armies can be good armies, in tactics — and the Israeli Army is now more than ten years old." "Normally, armies learn only from defeat, not from victory; the Israeli Army has had two victories, so it is bound to be in some danger of slipping back!"

Having delivered himself of this warning, Liddell Hart added that he was not unduly worried about the military situation, because he had confidence in the basic superiority of the Israeli Army over those of its **neighbours. "But no one who** has military understanding and imagination could fail to be conscious of the country's precarious strategic situation, especially in the coastal plain, Israel's narrow waistline, and in the Jerusalem corridor. Against a deliberate attack, and with time to mobilise, the Israel fighting forces should be able to hold their own if the adverse ratio of numbers against them is not more than three to one, and might well do so against even greater odds. But the danger of a surprise pounce in either of these very vulnerable sectors should not be overlooked."

He went on to emphasise that "possession is nine-tenths of the war" — adapting the well-known legal maxim — and that greater strength would be required, and more difficulty involved, in ejecting an attacker who captured such key-points by surprise.

He did not see the Jordanians being a danger in the present political situation, but the Egyptians and Syrians (possibly the Iraqis) continue to represent a potential menace. "And it would obviously become much more dangerous," he said, "if Nasser's forces were to occupy Jordan."

I suspected that the question had not been omitted from the discussions between Captain Liddell Hart and Major-General Chaim Laskov, the Israeli Chief-of-Staff. Another subject which may have been discussed between them was the supply of military equipment. Liddell Hart recognized that it was vitally important for Israel to secure assistance from abroad, but seemed to think that the situation and the prospects in regard to equipment were not so adverse as is feared in some Israeli quarters.

Liddell Hart had no doubt about the ability of any of the branches of the fighting forces to use the highly technical equipment which is being supplied to them. Indeed, he thought that they had reached a higher standard of technical efficiency than might have seemed possible in such a short time. He was impressed by the fine physique of the troops. Naturally he was pleased to find that his own doctrine of the importance of mobility and flexibility had been put into effect. He also found that the Army's "offensive power is higher than in most armies," and in their campaigns they had not only "proved themselves offensively" but had shown that temperamentally they were "well suited to an offensive role provided" — and here he uttered his warning again — if "they don't run into trouble through over-confidence — I put one last question on a military subject. "What do you think of their mobilisation plan?" I asked. "It is fast," he said, "but should be even quicker—to meet the risk of a sudden pounce."

"And what was your impression of the country as a whole," I asked.

"The development is extraordinary," he said. "Over all, development was two or three times greater than I had expected — and in Beersheba it was ten times greater." Liddell Hart went on to say that the main impediment and threat to continued progress lay "in an excess of bureaucracy, as in so many countries today, including the U.S.A. There is too much form-filling - and someone said to me that it has become 'the national sport!'"

In answer to my question about other flaws he found, Captain Liddell Hart remarked that "the execution of plans was not quite as good as the conception and the inception." He had noticed this both in civil developments and in the forces. He felt that 'the follow through did not always match the initiative." This is probably because the Israelis are trying to do things so quickly — "due to the urge to achieve in ten months what we might take ten years to accomplish."

In general, he was greatly impressed by the foresight shown, but in some cases problems were not tackled soon enough. "For example, while much has been done to develop the road system, and most of the roads are surprisingly good, the main highway of the country from Haifa to Tel Aviv is quite inadequate for the traffic it carries."

What impressed Captain Liddell Hart above all was Mr. Ben-Gurion's own attitude. "Most statesmen I have met only want to hear what one thinks good in their country and administration. Instead he started by asking me to tell him what faults I had noticed, and where improvements were needed — making careful notes of each point. Such an objective attitude struck me as the best possible augury for the future of Israel."

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BY ELIAHU SALPETER

DATELINE: JERUSALEM

Rabbinical Elections

JTA Correspondent

JERUSALEM, (JTA) — There are grave doubts about the elections for the Rabbinical Council to be held on August 26th. The date chosen to commemorate the 25th anniversary of the death of the revered Chief Rabbi Kook may mark a schism in the religious leadership of Israel.

Unless tempers cool and wiser counsels prevail the elections, if held as scheduled, will be boycotted by many, including the electors of the National Religious Party and of the Chief Rabbinate itself. The chief rabbis chosen, one Ashkenazi and one Sephardi, will be labeled by the defectors "rabbanim mita'am," the derisive term applied to rabbis appointed by government authority against the wishes of the community. A rump rabbinate, possibly formed from the recently organized Agudat Harabonim, will be established.

Responsibility for this state of affairs will fall on the two personalities least interested in such a sorry situation: Rabbi Yaacov Toledano, Minister for Religious Affairs and Rabbi Yitzhak Nissim, Sephardi chief rabbi. Both, according to impartial observers, have reduced the prestige of the Chief Rabbinate to its nadir since the establishment of the State.

The Rabbinate and the Ministry which have generally enjoyed a fair press (more fair, according to some, than they deserve) have drawn scathing criticism during the past weeks. The independent, largest circulation Maariv sounded the opinion of the less caustic by stating:

"confirmed atheists and militant agnostics could never succeer in degrading the office of the Chief Rabbinate as have, continuously and stubbornly, the Minister for Religious Affairs and the Chief Rabbi."

Personal jealousy and pedantry have marked the relations of the two. Defeated by a rival some 25 years his junior for the coveted title of Rishon Le'tziyon, Sephardi chief rabbi, the 80-year old Rabbi Toledano subsequently became a member of government when other religious ministers resigned over the "Who Is A Jew" controversy. In charge of religious affairs his ministry is the source of the Chief Rabbinate funds.

Rabbi Nissim who meanwhile had assumed functions of his colleague and **primer inter pares,** the ailing Ashkenazi chief rabbi the late Dr. Isaac Herzog found many of his acts and appointments challenged. The Ministry and Rabbinate claimed exclusivity and prerogative over matters that were previously regarded as well-defined and agreed.

When the rabbinate's five-year tenure ran out last February and no arrangements had as yet been made for new elections it was charged that this was because the Ministry had not yet succeeded in assuring Rabbi Nissim's defeat. The Rishon Le'tziyon however was charged with countenancing delay in order to enable the National Religious Party (Mizrachi and Hapoel-Hamizrachi) to obtain support for a draft of Rabbi Soloveitchik. Postponements were effected and the life of the existing Rabbinical Council was extended.

HOW CHIEF RABBIS ARE ELECTED

The Rabbinical Council, two chief rabbis and six councillors, is chosen every five years by a panel of 70 electors. To provide the rabbinate with greater but not exclusive influence in the choice of its council, 42 of the electors are ordained rabbis and religious leaders; twenty-eight are laymen, representatives of municipalities, townships, local councils.

The 70 electors are named by an eight-man Nominations Board appointed, four each, by the Rabbinical Council and Ministry for Religious Affairs.

(Continued on page eight)

Sermon For The Week

The Word Of Our God

Rarely is the nexus between literature and history, between the word and life, so close, so indissoluble in the Haftara of Sabbath Nahamu. Our prophetic lesson is truly an immortal chapter: when first the prophet spoke to the Babylonian exiles his words came like a burst of sunshine through the dark clouds of defeat and exile; they poured over the festering wounds of our people like some wonderous healing panacea; they stirred the spirit of a moribund race to a miracle of rebirth. Phoenix-like the nation rose to new life from the ashes of destruction.

But that was not all. The great pendulum of destiny swung to and fro inexorably. The Return came, and with it an era of gradual but purposeful reconstruction; then disaster and disruption followed again, enveloping the people and state in overwhelming catastrophe. It was the year 70 C.E. Surely this was the end! So it seemed; so it should have been by every known precedent of history. Only one factor remained unaccounted for: the word of the prophet, his deathless "Comfort ye", the word of God. Hope was not quenched; and hoping, the people lived.

This is a statement of fact. But how is the enigma to be explained? Can a word quicken the dead? Can wishful thinking — even if we call it prophecy — really change the laws of nature, stay the course of history, roll back the tides of Time? Isaiah asserted it with prophetic conviction; Judaism affirmed it with unfaltering faith; modern Israel corroborates it as an incontestable truth, a living verity of current history. The word has proved mightier than the sword. In the beginning, Herzl taught us, is the Idea. So long as the Jew remained unswervingly loyal to the spiritual concepts of Geulah the ultimate issue was never in doubt; redemption had to follow as day follows night. Many were they — both friend and foe — who resisted the fulfillment of the hope. "But the word of our God shall stand for ever."

In contemporary Jewish thinking, however, a strange cloud has appeared, which obscures the light of our Geulah truth. Even in Zionist circles, even in the Israeli milieu, material statistics are ousting principles, ideals, Jewish concepts. The yardstick for most things is money or its equivalent. The secular wages war against the religious. The wells of faith are being silted over with earthly thoughts and deeds. Here lies the seed-bed of danger. Spiritual idealism is the secret of our regenerative power. Without it we are hopelessly weak, the fragile plaything of the vagaries of a ruthless fate. Without it all our achievements and triumphs are tragically transient. The prophet, with his unerring vision, foresaw it: "All flesh is grass, and all the goodliness thereof is as the flower of the field: the grass withereth, the flower fadeth," (Isaiah, XL, 6). In himself man is but as the grass; his culture and civilisation, however colourful, are no more than quickly-wilting blooms. Only the indestructible core of the Divine spirit endures.

This is the deeper significance of the "Sabbath of Comforting". Its solace holds a challenge. It issues a prophetic call to spiritual renewal. It proclaims a holy truth: only "the word of our God shall stand for ever."

The World Of Letters

Who Are The New Jewish Writers?

The New Jewish Literature In North America

BY TRUDE WEISS-ROSMARIN

BOOKS AND WRITERS FROM THE UNITED STATES

What makes a young American writer of Jewish descent and with but the slightest background of formal Jewish education want to write about Jews? This question was put to Philip Roth by a TV interviewer a few days after he had been presented with the National Book Sellers' Award. The 27-year-old author of "Goodbye, Columbus" is the youngest winner so far of this important prize, and he is also the youngest winner of the Best Jewish Work of Fiction of the Year award of the Jewish Book Council.

Mr. Roth seemed startled when he was asked why he was concentrating in his writing on Jewish characters. After deliberating for several seconds, he said that being Jewish was part of him, that he knew many Jews and had a very good insight into their lives — and so it was as natural for him to write about Jews as it was for O'Casey to write about Irishmen.

I served on the Committee of Judges of the Jewish Book Council, and thus I know that its four members were unanimous in selecting "Goodbye, Columbus" as the year's best work of Jewish fiction in English. Aside from being a phenomenally gifted writer, Philip Roth is utterly uninhibited about being a Jew—and it shows to good advantage in his stories. When the TV interviewer asked him whether he had any personal experiences with antisemitism Mr. Roth replied, "not really," and then went on to explain that he had, of course, been exposed to "the usual kind" of anti-Jewish remarks, etc. — but it hadn't bothered him. He made it very clear that he had no special Jewish axe to grind, but stressed that he wanted to explore, in terms of fiction, just what being a Jew really means. He had to do this, he elaborated, because he wanted to understand himself as a Jew. When pressed for a definition of Jewishness, Mr. Roth was visibly at a loss. He said that for him it was much more than a religion and that he felt great sympathy for the "Judaism as a Civilisation" formula of Mordecai M. Kaplan. He referred to Kaplan as "a critic" and it was obvious that his familiarity with the philosophy of Reconstructionism does not extend much further than the title of Kaplan's magnum opus of 1934.

Nearing eighty but possessed of the energy and acuity of a man half his age, Kaplan, the eternally stormy petrel of American Jewish thought, had a new magnum opus on the spring list, "The Greater Judaism in the Making" (Reconstructionist Press). It is "a study of the modern evolution of Judaism" and delineates the latest phase of Reconstructionist thought, i.e., a philosophy of Judaism without supernaturalism.

More than a quarter of a century after the launching of Kaplan's "Judaism as a Civilisation" the term and the concept have fully entered into popular American Jewish consciousness. Many use the term without being aware of its originator and its many implications. While foretelling the future is hazardous, I do venture the prediction that the religious course of American Jewry will in the main follow the Kaplanian chart of the minimisation of the supernatural and the emphasis on reason rather than the Buber-Heschel "wonderment at the ineffable."

For the time being, not even all Reconstructionists are prepared to go all the way with Kaplan's naturalism, principally because there is very little scope for personal faith in his system. One of Kaplan's most gifted and articulate disciples was the lamented Milton Steinberg. He held that faith was both "an honourable and a necessary enterprise," the honourable aspect being its rootedness in reason while its necessary element is the inevitable concomitant of the human condition and situation.

Since his death at the age of 47, ten years ago, Milton Steinberg's stature and impact on American Jewry have increased steadily. In commemoration of his tenth yahrzeit Arthur A. Cohen has edited several of Steinberg's major essays, scattered in various journals, together with a lengthy unpublished essay, "New Currents in Religious Thought." "Anatomy in Faith" (Harcourt, Brace) is a good title for this volume, which reflects Steinberg in his full stature as an original thinker and expositor of Judaism. Steinberg's basic idea is that reason and faith must be fused if religion is to emerge. He made a strong case for faith grounded in, but not limited by, reason, attuned, but not abandoning itself, to emotion.

After many lean seasons, last spring marked a phenomenally abundant harvest of Jewishly Jewish books of substance, especially of volumes on Jewish theology and philosophy. One of the especially bright and important items of the plentiful crop is Rabbi Jacob B. Agus's brilliant volume," The Evolution of Jewish Thought" (Abelard-Schuman), the first of the author's projected two-volume historically oriented exposition. It is "designed neither for the uninstructed reader nor for the professional scholar, but for the advanced student of Judaism or of general thought." A dissident from the Orthodox camp, Rabbi Agus has at his command the wide Talmudic-Rabbinic scholarship of the talmid chacham and lamdan. At the same time he is thoroughly conversant with all nooks and crannies of general philosophy and its specialities. The fruit of this background is a book of genuine stature. On the ideological side Dr. Agus steers a middle course between rationalism and faith-emphasis. He sees Jewish thought as a process of bi-polarity hammering out the truth on the twin anvils of reason and faith. As he sees it, "God reveals Himself primarily through the twin lights of conscience and intelligence."

So as not to be accused of too much partiality to the rationalistic oriented schools of Jewish thought, I hasten to add that while the "Buber cult", if it ever really amounted to a cult, has only waned among U.S.A. Jews, among Christians, especially religious Existentialists, Buber is still one of the trinity (the other two are Reinhold Niebuhr and Paul Tillich) worshipped by the mostly un-churched intellectuals. The spring list has three Buber items. His "Origin and Meaning of Hasidism," edited and translated by Maurice **Friedman (Horizon) who is Buber's** indefatigable populariser and interpreter; a paperback edition of Friedman's "Martin Buber: The Life of the Dialogue" (Harper); and Malcolm L. Diamond's much too simplified and naive "Martin Buber: Jewish Existentialist" (Oxford).

After many rich seasons the spring season this year was very lean in Jewish belles-lettres. "The Jewish best sellers" are off the lists and for the time being no new candidates are in sight. Karl Shapiro's first collection of essays, "In Defence of Ignorance" (Random House), is a rather undistinguished miscellany. The author of "Poems of a Jew" and a Pulitzer Prize winner of 1945, he was wrongly accused of having turned Catholic, probably because some of his poems were misinterpreted by critics who are not fully initiated into the ambiguous styles of most contemporary poets. The essay, "The Jewish Writer in America," one of the shorter pieces in the collection, leaves no doubt about Mr. Shapiro having remained within the fold. He defines an American Jewish writer as "a Jew who is an American who is a writer." As to his Jewishness, he adheres to his definition given in a "Commentary" symposium several years ago: "We are Jews by popular consent of the Jewish-Christian community and not by choice or ambition. We accept our Jewishness because to reject it would be a betrayal not of our electors but of ourselves."

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ONLY IN AMERICA

BY HARRY GOLDEN

THE REFUGEES FROM EAST GERMANY

During my recent visit to Germany I spent several days at Marionfelde, one of the three camps in West Berlin which receive and screen the refugees from Communist East Germany who cross over into the West. During the month of May the refugees from East Germany were coming into West Berlin at the rate of 500 a day.

The screening process is quite thorough and is conducted by a board of three investigators who had themselves crossed over to the West during recent years.

The volume of this migration rises and falls with the various plans and projects within the Communist satellite. If there is a sudden campaign against certain religious sects, for instance, or a new collectivization plan, the West Berlin authorities prepare themselves for a sudden influx of large numbers of East Germans.

During my own visit this migration from East to West was at is height because of the newly inaugurated project to collectivize the farms of East Germany.

Each refugee (or together if they are man and wife) is asked to fill out a form giving all the pertinent history of his life and his reason for wantng to settle in West Germany. In listening to five or six such examinations, it was evident that East Germany is greatly concerned with what they call "The Plan," referring to their attempt to eliminate all private ownership by the end of 1961. Thus the refugees I heard "processed" were those who had come into West Germany because of "economics."

For example, a middle-aged German and his wife stated that they had been wholesale florists in East Berlin and that they had made a good living. When "The Plan" went into effect for the collectivization of the farms, this man refused to join a "merchandising collective." And he was surprised that his refusal (to join the collective) was greeted with considerable tolerance and even good humor. But he soon found out that he could no longer get any "raw material." No grower would sell him any flowers. Now he wanted to come into West Germany and go back into the wholesale florist business for himself.

Another case was based on religion. The young man was a member of the Jehovah Witnesses and after several warnings not to distribute the publication, "The Watch Tower," he was arrested and sentenced to five years imprisonment. He was permitted to cross into West Germany the day his sentence expired.

The refugees are questioned closely. The West German government takes every precaution to make certain that these people are legitimate refugees who want to leave the Communist world.

Eventually the refugees are sent to various lander (states such as Hesse, Westphalia, etc.), based on a quota for each state and on the need for their particular skills; or perhaps they have relatives somewhere who have agreed to help them get started again.

What impresses itself immediately is the fact that it is so easy to cross over to the West. The Communists are pretty thorough when it comes to handling people and it may be that the Communists have been willing for these 1,700,000 East Germans to cross over to the West during the past 11 years. I mentioned this to Mayor Wily Brandt of West Berlin and he agreed that the answer might not be as simple as it appears to be.

It is likely that the Communists have another Plan; a plan to depopulate East Germany of those people who they believe would never become good Communists anyway. And eventually they may replace these people with Communist Russians or Poles, and thus make "reunification" of the two Germanies not only politically impossible, but entirely undesirable to the Federal Republic and the West.

GRATITUDE TO THE UNKNOWN INSTRUCTORS

What they understood to do,
They brought to pass.
All things hang like a drop of dew
Upon a blade of grass.
—William Butler Yeats

Rarely does a man have the privilege of hearing from some of his teachers who taught him 45 years ago. But this pleasure happened to me when I wrote a short piece about Miss Tibbitts, a teacher of mine in Public School 20 on the Lower East Side of New York. Miss Schloss, another of my teachers, in those years (1907-1915) saw the piece and brought it to Miss Tibbitts' attention and I had the exquisite pleasure of hearing from both ladies.

It is a remarkable thing to sit and ponder the first names of these teachers. For the first time you realize that they were ordinary folks all along. It was the first I realized that Miss Tibbitts was a normal girl with the first name of Marjorie and that Miss Schloss was an ordinary, normal girl named Linda. We did not think school teachers had first names. We did not think they had a personal life or worries or problems. There was something sacred about a school teacher in those days, a sanctity that attached to her life a halo as to an early saint.

Perhaps the word "ordinary" is injudicious. For, in truth, they were more than ordinary, they were inspired.

These wonderful men and women in the New York Public Schools turned an immigrant population into a citizen population—and did it within a single generation! It took Rome 200 years, and then the Romans were not fully successful in making everyone in the known world a cives Romani.

The teachers thanked me for my gratitude. But it is I and my generation, and the rest of the country, and perhaps the free world who owe these ladies a debt that can never be repaid.

A Humorous Life Story

How He Conquered Hollywood

GROUCHO AND ME

BY GROUCHO MARX

The Hollywood Jungle

(This is the tenth in a series of twelve articles based on the best selling book, "Groucho and Me", by Groucho Marx, published by Bernard Geis Associates.)

Let me give you a typical day in the life of a movie comedian. You are ordered to be on the set at 8 a. m., bright and funny. This is a large-sized order. In fact, it would be tough even at 3 in the afternoon. Crawling out of bed at 6 a. m., you take a wet towel and slap yourself back to consciousness. Then bolting a hearty breakfast of cold cereal and yoghurt you reluctantly drive, with half-slit eyes to the studio. At each stop light you take a hasty look at the script lying on the seat beside you. This distraction sometimes enables you to hit the car in front of you. But that isn't important: you're getting that deathless dialogue deeply imbedded in your head, dialogue that is sure to flee from your memory as soon as the director yells "Action."

The sound stage where you're scheduled to be hilariously funny, is a dimly lit warehouse designed along the lines of an ancient mausoleum. On the floor are hundreds of cables and wires, all of which are deliberately placed in strategic positions for you to trip over as you drag your weary body to the dressing room that the cleaning woman forgot to clean.

No Plumbing

There are no toilet facilities on the sound stage—on any sound stage any place in the world. This vital omission has always been a source of wonder to me. Was this planned only for reasons of economy, or are we to conclude that architects never regarded actors as human beings and, therefore, saw no reason for this necessity? In my twenty years in the movies I've walked hundreds of miles in all kinds of weather, through make-believe streets, through towers of Babylon, waterfronts in Marseilles, desert sands on the road to Mecca, subway kiosks—movie sets, all of them —frantically looking, not for love but for just a little old comfort station, so cozy and warm.

About a quarter to 9, the stagehands drop their gin rummy cards and the actors are called to the set. After three rehearsals and seventeen takes, the director reluctantly concedes that perhaps he has what he wants "in the can". This is in no way related to the lavatory lack I was just discussing.

The shooting continues from 9 to 6, with time out for a hasty lunch. Afterward, everyone returns to the set testy and querulous, except the stagehands, who regard the whole production as a personal intrusion on their gin rummy game.

The Glamour of the Cinema

If you're lucky enough not to be in the first shot, you go to your dressing room, which still hasn't been cleaned, and brush up on the afternoon's dialogue. Having mastered this, you decide to lie down for a few hasty winks. You have just dropped off and are now dreaming that you are under a cocoanut tree on the island of Bali-Ha'i, with Shirley MacLaine dancing the dance of love just for you, when the head of the publicity department bursts into your bower accompanied by two columnists. All they want from you is about forty minutes of sparkling monologue. If they can get this, they'll have enough copy for their next day's columns, which will leave them free to spend the afternoon at Santa Anita.

The unit manager now informs you that they are ready for you on the set. The director orders you to have your face freshened. The make-up man then proceeds to slap you with a wet sponge. This is particularly pleasant on those many days when you're running a temperature.

The afternoon grinds on, and by 6 o'clock no one cares any more what's been shot, or how. All the cast wants is to clear out of there, go home, eat dinner and drug themselves to sleep for the next day's shooting.

Everything Is Upstairs

At 6 everyone rushes for the exit—everyone except the stars, the producer and the director. This weary group now drags itself up two flights of iron stairs to a projection room to view the scenes the director massacred the previous day. (It is an unwritten law in the movie industry that the projection room must always be two flights up an iron stairway.) The first scene we look at isn't too bad. In fact, it's quite good. It has only one defect. Chico's head is missing. It seems the cameraman who covered Chico had a hangover and couldn't get his big Brownie focused on the spot he was aiming at, namely Chico's head.

When all the scenes have been shown, the lights go up and everyone looks at everyone else accusingly, except the producer who has silently crept out long ago to finalize his plans for going into some other business.

A Night In Casablanca was our last picture. It was the final week of shooting. To complete the picture on schedule (otherwise we were told it would run far over budget), it was decided to shoot each night until 10. This made the stagehands very happy because this meant they were now on golden time. In case you've never been a stagehand, "golden time" means that the crew now gets four times what they're worth instead of only twice as much.

We were to finish on a Saturday. They showed us some mysterious financial figures which none of us understood, and we were told that if we could kill the picture that night (which, incidentally, we had been doing rather successfully since the beginning), we would save a veritable fortune.

Goodby, Silver Screen

Perhaps I had better explain the last scene. There was a large prop airplane on the set, and extending from the door on one side of it was a ladder. It was sticking straight out, about twenty feet from the ground. We three boys were perched on this ladder, trying to climb into the plane. Inside were three husky "heavies," trying to prevent us from boarding it. Harpo and Chico had reached the door, but your correspondent hadn't progressed that far and was still hanging upside down by his knees.

At 1 a. m. the scene still hadn't been licked. While I swayed back and forth with a large wind machine blowing on me to create the illusion of flight—and to make it easier for me to fall on my head — I made the decision that, for better or for worse, changed the course of my life. As I hung there like a plucked turkey, I said to myself, "Groucho, old boy—and believe me, you are an old boy—don't you think this is rather a ridiculous way for you to be spending your few remaining years?"

We finished shooting at 2, shook hands all around, and to neither Chico's nor Harpo's surprise I announced that I was retiring from the cinema.

(In the eleventh article of this series, appearing next week, Groucho discusses the love of his life.)

JEWS IN SPORTS

MEN AND EVENTS
By Harold U. Ribalow

ANDREW FREEDMAN

In Dr. Harold Seymour's outstanding volume, called "Baseball: The Early Years," there is a great deal of material on two Jewish baseball owners in the 19th century, Aaron Stern of Cincinnati and Andrew Freedman of New York. First, a little about Freedman, who bought the New York Giants in 1895 for $50,000.

Freedman was a real estate operator who worked closely with tainted politicans of Tammany Hall. Freedman had an "irascible personality, quick temper, and aggressiveness." He antagonized all sorts of people and was incapable of taking criticism. He fought with reporters, sometimes swinging at them when they wrote columns attacking him. He banned them from the park and by 1900 "Freedman had twenty-two libel suits pending against the New York Sun." According to Dr. Seymour, "he took on players, managers, umpires and actors as well as newspaper reporters and fellow-owners. Within his eight-year regime the Giants had no fewer than a dozen different managers." He fined his star players, probably in order to cut their salaries (Amos Rusie was one of his victims) and the press went out after Freedman. And here is the second major fight, which involved Freedman's religion:

"Freedman's other quarrel was with one of his former players, Ducky Holmes, who insulted the owner by calling him a name reflecting on his Jewish religion during a game at the Polo Grounds with Baltimore, Holmes' new club. Freedman demanded that the player be removed from the game in accordance with the rule permitting the umpire to eject a player for using vulgar language. When umpire Lynch refused, claiming he had not heard the remark, Freedman pulled his team off the field, forfeited the game, and refunded the fans' money. He was fined $1,000 by the League, whose Board also suspended Holmes for the rest of the season." Typical of the tempo of the times was the fact that some of the other owners protested the "illegal suspension of Holmes." Dr. Seymour observes, "the more callous attitude of those days toward the feelings of minority groups, as compared with the present—when such a newspaper comment would be unthinkable—was reflected by Sporting Life's statement that punishing the player for the 'trifling offense' of 'insulting the Hebrew race' was a "perversion of justice." The Board yielded to the pressure from the press and reinstated Holmes after only ten days. Freedman protested every game Holmes played in thereafter, and continued to nurse his wrath." Freedman's fine, however, stuck.

Aaron Stern of Cincinnati is drawn as an old skinflint. He cut off the free lists and special police. He made the players work also as ticket takers (this task had been written into the players' contracts) and was delighted when he discovered he could make extra money out of concessions. But Dr. Seymour makes clear that Freedman and Stern were typical of all the owners and the reader marvels that the game was run on so low and unsportsmanlike a standard.

PIKE

In a previous column, I promised to check up on Lipman Pike, who played for a number of major league teams in the National Association and National League. Pike was born on May 25, 1845 in New York and died 48 years later in 1893. He began his career in organized ball in 1871 with Troy in the National Association, playing as a first baseman, second baseman and outfielder. He later performed with Baltimore, Hartford and St. Louis in the National Association, with St. Louis in the National League and Cincinnati in the NL, where he was the manager and also held down positions practically everywhere. Here he played at every infield position and in the outfield as well. And he was a .300 hitter. He was on the roster of Providence, Worcester and the Metropolitans through the rest of his career, which ended in 1887. In 1872 he served as non-playing manager with the Olympics in the National Association. If you read some of these dates carefully, you will notice that Pike played into his 40's and died only six years after he gave up the game. He began in his late twenties, so he was a ball player most of his life.

For some reason or other, he is completely obscure in baseball history and certainly in Jewish baseball annals. In future months, I shall try to track down the man as well as the statistics and record thus far uncovered. There must be a good story in him and I hope to be able to find it.

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TORAH, SCIENCE AND CULTURE

Toronto's Yeshiva College Inaugurates Second Year September 6

TORONTO'S YESHIVA NER ISRAEL ON FINCH AVE.

(By our Staff Reporter)

Mr. Harry Rubenstein, President of Ner Israel Yeshiva College of Toronto announced that the college will begin its second year of sessions on September 6.

Preparations for the new school year are nearing completion. The student body is composed of graduates from the Associated Hebrew Schools, and the Eitz Chaim Talmud Torah, in addition to students from other parts of Canada and the United States.

TORAH PLUS SECULAR STUDIES

The Yeshiva offers a well rounded curriculum of both Hebrew and secular high school subjects. The Hebrew studies encompass Talmud, Chumash, Tenach, Jewish History, Hebrew Language and Literature, and Jewish Law. The intensive secular studies program is in accordance with the Ontario Department of Education standards.

A qualified and experienced staff of teachers have been engaged to carry out the school's philosophy of "combining Torah study with worldly endeavour."

LOCATED IN PICTURESQUE SURROUNDINGS

Ner Israel's program gives its students knowledge of the sacred ethics and philosophies of our faith, high standards of secular education and activities for physical development. The curriculum has been especially planned to give our future leaders a synthesis of our glorious heritage and the best in secular education.

Ner Israel provides dormitory and dining room facilities for students requiring them. The Yeshiva, nestled in a picturesque suburban setting of natural beauty is conducive to a student's scholastic progress.

Mr. Rubenstein also mentioned that during the month of July summer sessions were held for students who desired advanced standing in their studies.

The members of the Board of Directors of the Yeshiva are well known as community leaders dedicated to the advancement of Jewish education.

They are: Harry Rubenstein, President; Meyer Lebovic, Chairman of the Board; Dr. Julius Kuhl, Vice President; Saul Sigler, Treasurer; Harry Botnick, Meyer Gasner, I. M. Korolnek, Joseph Levine, David Newman, Max Rubenstein, Nachman Sokol, Bernard Weinberg, Judah Weinstock, Samuel Wortsman.

TORONTO ORBIT

BY BERNICE DYMENT

THE TALK OF OUR TOWN: An interview with a refugee from Castro's Cuba . . . A summer tradition — camp visiting-day . . . Cultural contribution to the country-side.

Because of the extraordinary circumstances, I'm sure that you, my readers, will forgive me if I do not mention specific names and places in connection with what follows. Suffice it to say that in a friendly country to the south I had a journalistic rendezvous with a Cuban Jew, a newly-arrived political refugee to that country. I'd like to share his revelations about Jewish life in Castro-land with you.

First — some statistics.

Cuba has a Jewish population of about 7,000, mostly resident in Havana, and engaged in business, industry, and the professions. Because of their economic position, Cuban Jews are in a particularly vulnerable position in a controlled economy such as Cuba's present one. Businessmen are considered a parasitic element. Workers and intellectuals who side with the government are the only "productive" element.

Businessmen and factory owners are slowly being forced to abandon their enterprises, with their factories, stores and equipment going to the government, by default, as it were.

Suppose you had a shoe-lace factory in Havana, for example. You had always imported the metal-tips from England because none were made in Cuba. According to the new import laws, you must now pay for your luxury imports through a government bureau responsible for such foreign payments. After a while you find that your orders from England are no longer being filled. Why? It seems that the money you paid for the shipment never reached England—it was diverted by the government for other domestic needs.

With no inventory of parts to manufacture your hypothetical shoe-laces, work in your factory comes to a halt. BUT—you must still maintain your full staff of workers, and pay them the same salaries as if they were producing a normal quota of work. Obviously, within a short period of time, your resources would be diminished to a point where you could no longer meet your pay-roll. You can't sell your factory—who would buy it? You have no choice but to abandon it. Then the government steps in and takes over. You're out of business. This is the policy of atribution which is wiping out private enterprise in Cuba, and Jews are the incidental victims, as members of the "middle class".

Anti-semitism as such does not exist in Cuba, however, my informant states. There is equality of all races in Cuba at present. But, there is an anti-Israel sentiment, despite a Treaty of Commerce between Cuba and Israel. And incidentally, I was told that the Cuban ambassador to Canada is a Jew.

Pro-Arab feeling predominates, and a number of important ministers in the new Cuban regime are of Syrian descent, or married to Syrian wives. Arabs have full freedom to propagandize over Cuban TV and radio—and avail themselves of the privilege, needless to say. Campaigns to raise money for Israel are illegal—money cannot be sent out of the country. It is reported that the Israel Bond Chairman is in jail.

It came as a shock to me to learn that recently, on the anniversary of Israel's Inedpendence, Jewish communists in Havana marched in demonstration against "Imperialist" Israel, and Prime Minister, Ben Gurion whose policies they feel are detrimental to the welfare of the Jewish people.

Castro propaganda is taught in all Cuban schools—Jewish parochial schools included. He has re-written Cuban history, and teachers are compelled to follow the new curriculum. It's no news that there is in Cuba today, no freedom of the Press, no freedom of Speech, and no Civil liberties. Your maid can report you for alleged anti-government views,—shades of Orwell's "Big Brother".

Jews are free to emigrate from Cuba—if they have a country to go to, and if they depart with no more than a suit-case of personal clothing. Many of them know the Exodus pattern only too well—from Germany, Poland, Czechoslovakia. The freedom and prosperity they sought in Cuba was unfortunately short-lived. Not that Cuban Jews were Batista supporters, either. But their hopes for Cuban democracy under Fidel Castro have not been fulfilled, if my informant speaks for the majority.

Camp Visiting-Day

A major portion of the northward trek from the city last weekend was due, I'm sure, to that annual summer tradition—Camp Visiting Day. Car after car sped along bumpy country roads, carrying its cargo of parents, Bobbes, Zaides, salamis, cookies and bubble-gum, and at the end of the trail, impatient young-fry, bubbling with reports of new prowess in swimming, sailing, and arts and crafts (and hungry for the salami and bubble-gum!)

My destination was Camp Manitou-wabing, up Parry Sound way, and a most gratifying experience it was, not only as a parent anxious to see a "favorite" son after a month's separation.

Camping has certainly come a long, long way from the old outside privy, leaky tent days! Manitou-wabing is an Arts Camp—quite a new development in camp programming. Here, in addition to conventional sports activities, facilities are provided for a broad cultural program in music, ballet, ceramics, painting, and stage-craft, with top-flight instructors.

We were treated to a special Concert Band, and Symphony Orchestra Concert, as part of the visiting-day program. There, in the huge white music tent, listening to the 60 young musicians, you could almost feel the parental "naches", rising and swelling with each burst of wonderful sound! The finale was a stirring performance of Moussorgsky's "The Great Gate of Kiev" which deservedly received a standing ovation from the audience. There wasn't a mother there who didn't feel that for this alone, it was well worth sewing on those endless labels, for weeks before camp.

An interesting side-light on this camping trend is its cultural contribution to the neighbouring communities. The Manitou-wabing Orchestra has given concerts in Parry Sound, McKellar—a small farming village adjacent to the camp, and is preparing for further concerts at Gravenhurst and Orillia. It's an admirable experiment in good community relations, as well as invaluable experience for the young musicians.

Report From Israel

Eri Jabotinsky: "Struggle Between Titans Ended"

The Moving Jabotinsky Anniversary Ceremony In President Ben-Zvi's Residence

Ben-Zvi, Ben-Gurion Eulogize Jabotinsky

JERUSALEM, (JTA) — President Izhak Ben-Zvi paid warm tribute to the memory of Vladimir Jabotinsky, founder of the Zionist Revisionist movement, at a meeting at the President's residence called to commemorate the 20th anniversary of the death of the Revisionist leader.

Among those who attended the meeting were: Prime Minister David Ben-Gurion Cabinet Ministers, Herut members of the Knesset, (Israel's Parliament) and leaders of the Revisionist movement.

President Ben-Zvi told the gathering that Jabotinsky's writings, translations and speeches, which infused Russian Jewish youth with Zionism, were known to him long before he had ever met the Revisionist leader.

Premier Ben-Gurion, whose attendance at the meeting was regarded as a sign of conciliation between two Zionist points of view which had been at odds for nearly 40 years, said that his would be "subjective impressions of the tragic Zionist figure." Declaring that he never felt any animosity toward Jabotinsky, the Premier told the meeting, "I understood his point of view, although I did not agree with him."

Mrs. Ben-Zvi urged the gathering that the unifying features of Jabotinsky's life be recalled.

Others paying tribute were Knesset Deputy Arieh Altman, Professor Eri Jabotinsky, only son of the late Zionist leader and Menahem Arber, former commander of the Irgun, the military underground organization in Palestine during the time of the British Mandate.

150 Present

Tel Aviv, (JCNS) — More than 150 guests, among them Mr. Ben-Gurion and several Cabinet ministers last Sunday gathered at president Ben-Zvi's residence to commemorate the 20th anniversary of the death of Vladimar Jabotinsky. A large number of members of the Knesset, the speaker Mr. Kaddish Luz, judges and Cherut leaders were also present.

The meeting was interpreted as a reconciliation between two conflicting Zionist conceptions, which had lasted for nearly forty years. Observers believe that this is the first step before bringing Jabotinsky's remains to be officially buried in Israel.

"He Had No Luck"

President Ben-Zvi described Jabotinsky as a "proud Jew, a great poet and writer, the patron of Jewish self-defence, a great Zionist statesman, who predicted the birth of the Israeli State, but had no luck to live and see her growing." He then said that Jabotinsky's role in forming the Jewish Legion in Great Britain during the first World War was decisive, while he himself and Mr. Ben-Gurion were recruiting volunteers in the United States.

How Negotiations Broke Off

Mr. Ben-Gurion paid tribute to the memory of Jabotinsky and said he had no animosity towards him.

"I knew him, I understood his point of view although I did not agree with him."

He recalled how Jabotinsky who was a man without compromise, dreaming for "grandiose achievements", and not for small daily acts of progress, was nevertheless ready to accept Histadrut's authority and even to join Mapai, but only if the Israeli Labour Movement would support his idea for an all-Jewish petition to be submitted to the British Government for the recognition of Jewish rights in Palestine.

"Jabotinsky believed," said Mr. Ben-Gurion, "that the petition would be of major importance in the struggle against Britain as he thought that the Britons would only bow to pressure and not to reason." But to that reasoning, Mr. Ben-Gurion said he told Jabotinsky that the stream of Jewish immigrants, applying to British Consulates all over the world, would represent a stronger pressure than the petition, especially that no European country would exercise a sufficient pressure on Britain. At this point, said Mr. Ben-Gurion, negotiations between him and Jabotinsky broke off.

Jabotinsky's son, Eri, was visibly moved when he thanked President Ben-Zvi for the ceremony which, according to him, ended an era of struggle between titans.

Despite the conciliatory atmosphere, both Mapam and Achdut Avodah ministers boycotted the ceremony. In a letter to President Ben-Zvi, Mr. Ben-Aaron, the Achdut Avodah minister, claimed that he would be unable to attend as "Jabotinsky, despite his many virtues, fought for many years against the Labour Movement."

Another memorial meeting was addressed by Menachem Begin at Ramat Gan.

"Jabotinsky's Remains Should Be Transferred"

Tel Aviv, (JCNS) — Brigadier Yidal Alon, Achdut Avodah general secretary and member of the Knesset expressed the opinion that President Ben-Zvi should order the transfer of Jabotinsky's remains to Israel.

Brigadier Alon, whose party boycotted last Sunday's memorial ceremony at the President's residence, said: "In place of the ceremony which was unprecedented in Israel's history, the President should have ordered the transfer of the body from New York."

He added that although he does not agree with Jabotinsky's political conception of Zionism, nobody could ignore his contribution to Zionism and the Jewish State.

Between You & Me

BY BORIS SMOLAR
Editor, JTA

The Zionist Parties And The U.J.A.

COMMUNAL ISSUES: The question as to whether the reorganized Jewish Agency in the United States should approve allocations for welfare programs of political parties in Israel may be reconsidered . . . A special committee of the reconstituted Jewish Agency is now engaged in studying this question . . . The Jewish Agency had decided to discontinue these allocations as of the end of 1960 . . . This decision was taken because the Agency found it increasingly difficult to explain to some American Jews that political parties in Israel, for historical reasons, assumed welfare functions and actually conduct welfare programs . . .

The picture lends itself to a change now, that Isador Lubin, the noted American economist, has become the representative in Israel of the reorganized Jewish Agency in New York . . . As consultant of the reconstituted Jewish Agency, Dr. Lubin will be in a position to check on how the allocations made by the Jewish Agency in this country are being spent in Israel . . . He will thus also be in a position to check on the spot whether allocations to political parties for welfare programs are actually being spent for the purpose for which they are earmarked . . . His recommendations on this subject — if favorable — would, therefore, leave no doubt in the minds of American Jewish givers that the political parties spend the allocations on no other activities but providing aid to new immigrants in their settlements . . . Such aid would have to be provided by the Jewish Agency anyway, even if not through the political parties, all of which have hitherto received $2,000,000 a year for this purpose . . . By continuing to grant this aid through the parties for their settlements, the Jewish Agency would eliminate the possibility of the affected parties launching their own fund-raising drives in the United States . . . Already one of these parties, the Mizrachi, has announced its intention to launch a separate $2,000,000 drive in the United States and to appeal to Jewish Federations and Welfare Funds for allocation . . .

The other affected parties contemplate the same idea . . . This, some believe, would only bring confusion in the communities in this country and could work to the detriment of the United Jewish Appeal . . . A study of the subject will, therefore, now be made by the Jewish Agency, while Dr. Lubin prepares to leave for Israel to establish there the mechanism which will insure beyond doubt that the UJA funds reaching Jerusalem will be spent only for purposes for which they were raised . . .

THE GAMBLING PROBLEM: I am asked from various sides what the position of Jewish organizations is on bingo and other games of chance in the synagogue . . . To this I can only answer that major national Jewish religious organizations are unanimously opposed to all forms of gambling in the synagogue . . . The United Synagogue of America, which is the central body of the Conservative religious movement, has adopted a position against it . . . So has the Union of Orthodox Jewish Congregations . . . In the Reform movement, the Union of American Hebrew Congregations, the central body of Reform Judaism, as well as the National Federation of Temple Sisterhoods and the National Federation of Temple Brotherhoods are strongly opposed . . . Rabbinical groups of the three denominations are also opposed . . . In the Jewish tradition, gambling in any form is contrary to the teaching of Judaism . . . The Talmud forbade it, and the great sage Maimonides castigated it . . . Despite the unanimous opposition to it, the number of synagogues voting formally to permit bingo and other forms of gambling is slowly increasing . . . This is because the congregations are hard pressed for income and they turn to the expedient of gambling—at times over the veto of their rabbis—for new revenue . . . The legalization of bingo in several states has made it more difficult to enforce the Jewish moral and ethical teachings . . . Also the fact that Catholic churches openly encourage bingo for the purposes of church revenue . . . Some Jews argue that if the State law permits such activities and other religious groups engage in them—why deny Jewish congregations a source of income? . . .

THE EUROPEAN SCENE: A look at Jewish communal life in Paris, or any other city in Western and Central Europe, gives one the impression that Jewishness, as it is maintained there today, depends to a very great extent on American Jewry . . . Also—though in a different way—on Isarel . . The thread of organized Jewish communal life is very thin in France, Italy, Belgium, Holland, Germany, Austria and the Scandinavian countries. . . It is in danger of coming to an end within one generation, if not fortified with financial aid and guidance from American Jewry. This is due partly to the inroads which intermarriage is making into Jewish life in Europe, partly because the lack of Jewish spiritual leaders in most of the European communities and partly because the post-war youth has no Jewish education. These and other factors produce a gloomy outlook for the future of Jewishness in practically all the European Jewish communities. Strenuous efforts are being made in some communities to bring uncommitted adult Jews into the community orbit. These efforts reveal a depressing picture that the number of Jews who have no connection whatsoever with Jewish institutions is quite substantial. The picture was vividly presented at the international conference on Jewish education held in Paris at the end of last month which was attended by Jewish educators and communal leaders from various countries. All speakers stressed the need of intensified Jewish education in the countries of the European continent, if Jewish life was to survive there.

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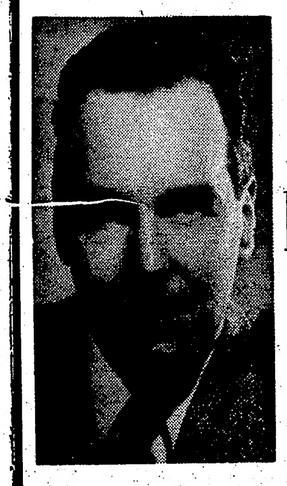

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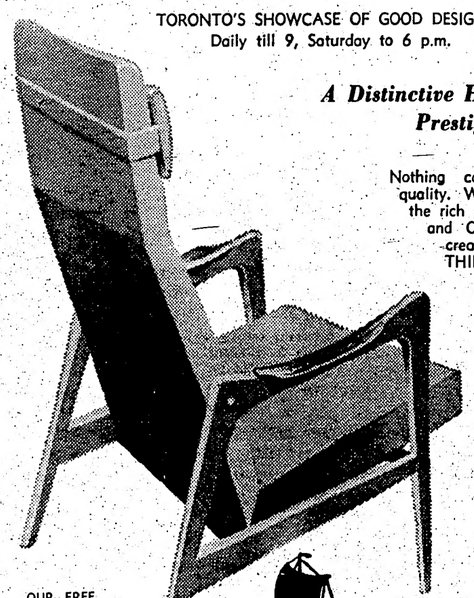

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The Rabbi's Corner

By Dr. Samuel J. Fox

QUESTION: Why is it that some Jewish families have fragrant spices on the table during a circumcision ceremony?

ANSWER: Originally, a special blessing was pronounced over the spices, as is presently done on Saturday evening during the Havdalah ceremony. Two reasons are advanced for this practice. Some trace it back to a passage in the Midrash (Genesis 47:9) where it is related that when Abraham circumcized the members of his household, all the foreskins were assembled in one heap. As they deteriorated, their odor was converted into a sweet smelling fragrance which rose to the Heavenly Throne above. In response to this the Almighty pledged that when the seed of Abraham would sin in the future, He would always remember this fragrance and grant them forgiveness. The spices that are placed on the table during the circumcision ceremony are therefore a reminder of the original covenant of Abraham and a reminder to the Almighty to keep His promise and forgive the transgressions of His people.

There are those who claim that this custom prevailed because of the devoted spirit of the people of Israel who persisted in carrying out the ritual of circumcision even in times when tyrannical foreign governments forbade them to do so. While the act of circumcision was held in secrecy during those times, the Jewish populace was aware that it was still being carried out by listening for the sound of the grinding which was done to prepare the spice. The fragrance of the spices in our times serve to remind us, then, of the sacrifice Jews made through the ages in order to keep practicing the ritual of the covenant of circumcision. Generally speaking it may be said that Jewish ceremonies were ordained to be carried out in a spirit that brought pleasure to all of man's senses. Just as the candles that are lit bring pleasure to the eyes, and the songs that are chanted bring pleasure to the ears, the spices bring pleasure to man's sense of smell. Thus, spices are used at many happy occasions in Jewish life. Often, myrtle branches were used because of their good fragrance.

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In Our Town And Elsewhere

FOREMOST MUSICIAN MOURNED

Musical circles in Toronto have suffered a great loss in the recent passing of one of Canada's greatest violinist, Elie Spivak. Mr. Spivak who was born in Unam in the Russian Ukraine, was a child prodigy, entering the Paris Conservatoire at the age of seven. His first public performance was given at the age of 18.

Mr. Spivak was Concert Master of the Toronto Sympathy Orchestra for 17 years, appearing as well as soloist at recitals in Canada, the U.S., and Israel. In 1950 he was soloist at the first Back Festival in Israel, and led the Jerusalem String Quartet.

Surviving Mr. Spivak are his widow, Hilda (Narrol), two sons David and Michael; his parents, Rabbi and Mrs. Joseph Spivak of New York; two brothers, Philip and Siam, and two sisters, Mrs. Seymour Heller of New York, and Mrs. Sidney Levy of Toronto.

Scandinavian Countries Visited by Dr. and Mrs. S. W. Leslie

Combining medical and artistic interests, Dr. S. W. Leslie, and his wife, well-known ceramic artist Bailey Leslie, are presently on a tour of Denmark, Sweden, and Finland. Before leaving for Europe, Dr. Leslie appeared before the Fluoridation Commission of Ontario to present the viewpoint of medical, dental and research authorities on the controversial question. Dr. Leslie's book, "Facts, Fancies and Fallacies of Fluoridation" will soon be published.

In Copenhagen, Dr. Leslie will attend a medical conference, in Stockholm he will be present at the Centenary Celebration of the Swedish Dental Society. During their stay in Helsinki, Mrs. Leslie plans to spend considerable time with the Finnish ceramic group.

TORONTO JEWISH MUSICIANS IN CANADIAN FESTIVALS

Jewish musicians have been featured in Music Festivals recently, in widely separated parts of Canada. Included in works by Canadian composers at a concert of the Vancouver International Festival was a cello sonata by Toronto composer, John Weinzweig.

At the Stratford Festival, the musical director is Louis Applebaum of Toronto, and featured members of the String Quartet are Hyman Goodman, Concert Master of the Toronto Symphony Orchestra, and Stanley Solomon, well-known violist.

Republican Platform

(Continued From Page 1)

It was also pointed out that the Middle East plank, along with other foreign policy planks was framed in close cooperation with State Department officials who were dispatched to Chicago for this purpose. Assistant Secretary for Congressional Relations, William B. Macomber was head of the team.

Vague About Essentials

The Middle East plank touches on all the major issues of concern to Israel and other Middle Eastern countries and no attempt was made to disregard them. However, the wording is much less specific than it was in the Republican plank four years ago and much less specific than the recently adopted Middle East plank in the Democratic platform.

It does not pledge continued economic aid but the platform pledges continued foreign aid in its general part.

Omits Suez Canal

It was also pointed out that while the plank is concerned with the arms race in the Middle East it does not pledge, as the plank of the Democrats to try to remedy the imbalance of arms in the area which was created by Soviet shipments to Arab countries. Similarly, the Republican plank promises to work for an end of "transit and trade restrictions" but does not mention the Suez Canal by name.

Other problems affecting the area are treated in the same way. Reference is made to the Arab refugee problem and an effort to find an "equitable solution" is pledged - but there is no specification of what might constitute such a solution, while the Democratic plank states frankly that it would be the resettlement of refugees in countries "where there is room and opportunity."

The Republican plank also omits the call for direct talks between Israel and the Arab states which was incorporated in the rival party's plank.

Dateline: Washington

BY MILTON FRIEDMAN

Republican Presidential nominee Richard M. Nixon has indicated a warm and deep understanding of Israel's problems. It is consistent with the new, liberal image he is creating.

The Republican platform plank on Israel disappointed many because it was weaker than both the new Democratic plank and the 1956 G.O.P. plank. In 1956, the Republicans pledged "the preservation of Israel as an important tenet of American foreign policy." The new plank was a clear retreat from that position.

Yet politicians close to Mr. Nixon claim he had nothing to do with it, embroiled as he was in bigger battles with the platform committee. They say that a proposed strong pro-Israel plank was watered down by Sen. John Sherman Cooper, chairman of the platform foreign affairs sub-committee. It was also pointed out that Charles H. Percy, chairman of the entire platform committee, sought an expression consistent of State Department wishes, inoffensive to the Arabs.

Pro-Arab Banker Responsible

Chairman Percy is a director of the Chase Manhatten Bank, an institution which registered support for the pro-Arab stand of Chairman J. W. Fulbright of the Senate Foreign Relations Committee. This occurred when Sen. Fulbright sought to shield the Arabs from Senate action on the Suez blockade issue. Along with the Arabian-American Oil Co. and other corporations, the Chase Manhatten Bank contributes funds for support of the Middle East Institute. The Institute recently sponsored an anti-Israel propaganda meeting reflecting views of the so-called "American Friends of the Middle East."

Sen. Cooper, a "liberal" Republican who once served in the State Department, voted on the side of Sen. Fulbright and the State Department, against Israel's interests, when the blockade issue was before Congress.

A platform committee source described Sen. Cooper as desiring to avoid an impression in the platform that support of Israel is a "tenet" of U.S. foreign policy.

Say Platform Has No Significance

Senators Javits and Keating, New York Republicans, sought to strengthen an original platform version. They found strong opposition. They got some concessions. But the final, re-worded plank still left much to be desired and was far short of what they sought.

Mr. Nixon was so embattled on the civil rights issue, attempting to pacify both liberals and conservatives, that he apparently failed to intervene on the Israel plank. His supporters stated that the plank was virtually meaningless in "practical" terms. They expressed confidence that Mr. Nixon, as President, would be mindful of Israel's problems.

Ben-Gurion Impressed

A claim was made here that Mr. Nixon interceded personally only last month to help Israel out of a troublesome crisis at the United Nations in the Adolf Eichmann abduction case. Argentina had moved for sanctions against Israel. According to the version circulated here, Mr. Nixon telephoned Ambassador Henry Cabot Lodge, U. S. delegate to the United Nations. He reportedly asked Mr. Lodge to take full notice of the extent of Nazi war crimes and interpret the resolution adopted as not requiring Israel to return Eichmann to Argentina.

When Israel Premier Ben-Gurion visited Washington last winter, he took away an enthusiastic impression of Mr. Nixon. As vice-president, Mr. Nixon went out of his way to add warmth to an otherwise very formal and chilly reception of Ben-Gurion. He invited the Premier to his home for a luncheon that produced what Israeli sources described as a "deep and meaningful" conversation.

On a number of occasions, Mr. Nixon has voiced abhorrence of anti-Semitism. He spoke out most recently to repudiate the proferred political support of George Rockwell's "Nazi for Nixon" movement. The American Nazi Party received an outright rebuff from Mr. Nixon.

When Mr. Nixon visited Poland last year, he placed a wreath at the memorial marking the remains of the Warsaw Ghetto. He said this emotional experience caused him to recognize "that racial or religious discrimination ends in the destruction of human values by which our civilization must live if it is to endure."

Meeting With Katz

"For this reason," said Mr. Nixon, "I shall never be satisfied until peaceful and workable measures have been found and adopted to eliminate every trace of such practices against our citizens, and I shall continue to devote my efforts wholeheartedly toward that goal."

Mr. Nixon several months ago met with President Label A. Katz of B'nai B'rith and agreed to look personally into Arab boycott and blockade practices. After a study, Mr. Nixon made a forthright denunciation of Arab tactics. He termed the discrimination by Saudi Arabia against American servicemen of Jewish faith an "unsatisfactory state of affairs." He said the U. S. Government "neither recognizes nor condones the Arab boycott . . . we must continue to press for the effective implementation of the principle of freedom of the seas and free access to international waterways, and the protection of the interests of American seamen and shipping now being discriminated against by the Arab boycott and blacklisting policy".

Democrats were quick to point out that the State Department continued to appease the Arabs on the points mentioned by Mr. Nixon. A view was expressed that Mr. Nixon should have directed his letter on this matter to the State Department rather than to Mr. Katz of B'nai B'rith. Charges were made of a gap between "word and deed."

Supporters of Mr. Nixon are confident that, if elected, he would respond sympathetically to the demands of justice in the Middle East. There is no doubt that Mr. Nixon is at least anxious for the respect and understanding of American Jewry. As he has moved in a more liberal direction on civil rights, he might also move with concrete steps to improve American-Israel relations.

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Canadian Panorama

BY MORDECAI HIRSHENSON

EDDIE GOODMAN "TELEVISION LAWYER"

According to a writer who has done a series in a Toronto daily there is only one man to engage as counsel or pleader if one intends to obtain license to operate a radio or television station—Edwin Goodman, Q.C., of Richmond Street in Toronto. Goodman has successfully represented no less than seven clients who have obtained broadcasting franchises in either radio or TV in Toronto, Cornwall, Pembroke, Kitchener, Hamilton and other centres. Choicest plum of all was the Toronto private television license, won by the John Bassett-T. Eaton—Aldrich—Roger interests with the assistance of Mr. Goodman. Goodman's briefs, the article writer concedes, are "ably put together." Edwin Goodman comes of fairly old Conservative stock, his father, grandfather, and great-grandfather having been associated with that party.

Goodman, who has just turned forty, was raised on Palmerston Boulevard and attended Harbord Collegiate in the 1930's. He is on a number of communal boards in the Jewish community but his most active interest is the Canadian Friends of the Hebrew University. He has been president of their Toronto branch.

ELLIOT PEPPER QUEEN'S PROCTOR

Another young Jewish lawyer who has recently come into public attention is Mr. Elliot Pepper, He has been named Queen's Proctor by the Attorney-General Kelso Roberts and it is his job to peer into the murky field of divorce collusion and fraud. Mr. Pepper in his spare time is chairman of the chaplaincy committee of the Canadian Jewish Congress in the Central Region. This is the committee which arranges the services of a visiting Jewish chaplain to institutions and hospitals.

BERTON FLAYS ARAB SLAVE TRADE

Pierre Berton, who had some favourable words to say for Abdul Nasser some weeks ago in a Star Weekly article, thinks quite differently of Nasser's occasional ally King Saud. Berton asked recently in one of his CHUM radio capsules why Saud is recognized in the UN and is otherwise given respectability in view of his open tolerance and encouragement of the practise of straight slavery — the marketing of human beings for cash.

NEW BRUNSWICK LOSES JEWISH MLA

New Brunswick lost its Jewish member of the Provincial Parliament in the recent elections there. Percy Gaum of Saint John, who was a Progressive Conservative, fell a victim of the Liberal landslide of Mr. Robichaud.

ARE JEWS IN CANADA AN "ETHNIC" GROUP?

Are Canada's Jews losing their identification as an "ethnic" group in the sense of an entity with a tangible language and a distinctive folk-culture of their own? It might seem so to judge from the way they are regularly overlooked in recent surveys and articles on the subject.

Macleans Magazine had a story a few months ago on Canada's foreign-language press. It covered the newspapers in Finnish, Ukrainian, Polish, German, Italian, etc. — all issued weekly incidentally —and made no mention of Canadas' two daily newspapers in Yiddish.

A story in the Daily Star about ethnic radio programs carried in the Toronto area, likewise ignored the two Jewish radio hours one from Hamilton and one from a Richmond Hill station. The reason for these omissions is likely neither malice nor oversight, but lies somewhere else.

It would seem that the image of the Jew in the eye of the Canadian Gentile observer is no longer that of an immigrant steeped in another language or culture who is making adjustments in this country and is still in a process of acclimatization, but is the picture of a more or less integrated native Canadian whose speech and education is English, with a certain definite religious heritage and less clearly defined cultural background and who in some vague way is related to Jews in other lands.

Does this mean that Jews in Canada are being looked upon as merely "Canadians of the Mosaid Persuasion" or as Will Herberg has put it for the U.S.A. — as one of the three main religious groups in the country, and nothing more? Are they nothing more than a religious denomination with some overtones of international or trans-atlantic background or for instance the Lutherans or Catholics?

The question is certainly debatable — but surely some conclusions must be drawn from the omission of the Jewish group from these studies on the "foreign" or "ethnic" press and radio.

SAMARITANS A "CHRISTIAN TRIBE" SAYS STAR

Israel's (and for that matter Jordan's) dwindling tribe of Samaritans, if they read the Toronto Star, would be astonished to learn that they were "the only remaining Christian group still living in Israel."

The Samaritans (or Shomronim as they are called in Hebrew) are, as is known, a pre-Second Temple group who practice a kind of "arrested" primitive Judaism i.e. with animal sacrifices and a hereditary priesthood. They recognize only the Five Books of Moses and do not know the Prophets or Scriptures, let alone any of the Talmudic writings. They have had a long-standing dispute with the "historic" Jews ever since the days of Ezra and Nehemiah for they have claimed — and still do— that they, the Samaritans, are the true lineage and faith of Israel.

Though most Christians know of them through the stories of the New Testament ("The Good Samaritan") the Shomronim themselves, true to their strict monotheism, have never followed the beliefs or practises of Christianity.

The Star refers to two Brantford, Ont. people who are going to Israel to do a film on the Samaritans.

There is actually a much more serious error implied in the remark. Even if it were true that the Samaritans were Christian, it would be absurd to refer to them or any other as "the last remaining Christian group in Israel." There are in Israel to-day thousands of Copts, Nestorians, Maronites, Armenians, Eastern Orthodox, to say nothing of Roman Catholics and diverse Protestant sects — all of them Christians and quite numerous, certainly more so than the 400 Samaritans.

(Nathan Cohen, the Star's Samuel Johnson-like entertainment editor, corrected the double error two days later in his column.)

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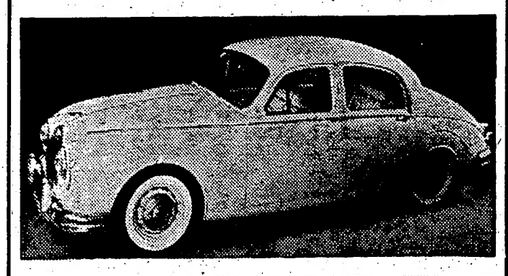

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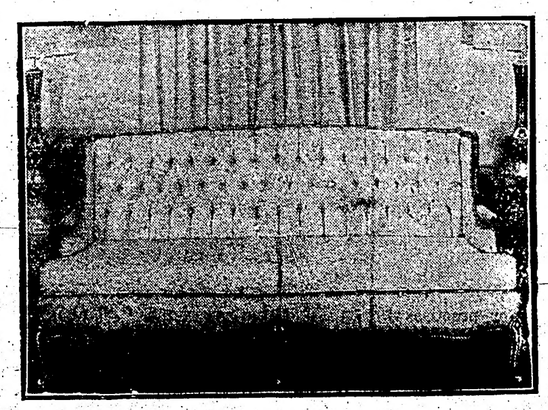

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Did You Know?

By David Schwartz

Town In North America Named For Jewish Woman

● That the father of Governor Lehman was in the cotton business in Montgomery, Alabama when that city was the capital of the Confederacy and that he was a personal acquaintance of Jefferson Davis.

● That while many people work themselves down to zero, Zero Mostel started as Sam Mostel and worked himself up to Zero Mostel. His agent gave him that name. He was an artist originally but more people liked him humor than his pictures, so he turned performer.

● That Edward G. Robinson started out to be the opposite of what he became. He began studies preparatory to becoming a rabbi instead of a movie star portraying gangsters. However he has the consolation of knowing that by showing the real nature of gangsters, he can also serve an ethical end — and his congregation is larger than it would be if he were a rabbi.

● That the town of Helena, Montana is named after Helena Goldberg.

● That when you get up in the morning, you should give your dog breakfast first. The Talmud says a person must feed his animals before himself.

● That the woman who really proved the saying, "your face is your fortune" is Helena Rubeinstein, the cosmetics manufacturer, who is said to have amassed the greatest fortune of any woman. She first got the idea of going into the cosmetics business in Australia when she noted the weather beaten faces of the women, exposed to the harsh winds and sun.

● That the great bible commentator, Rashi was a farmer in France and that Rabbi Isaac M. Wise, the father of Reform Judaism ran a farm on the outskirts of Cincinnati, but there are many farmers who cannot read the Aleph Bet.

● That according to one Talmudic savant, if you have stomach trouble you should drink a lot of water.

● That General Allenby (after whom Tel Aviv's chief street is named) on taking Jerusalem in World War I, dismounted from his horse and in honor of the Holy City entered it on foot.

● That Einstein was only 28 when he formulated his great relativity theory.

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SNAPSHOTS OF JEWISH HISTORY

THIRTY YEARS AGO THIS MONTH

MOSCOW: The Soviet Cabinet approved this week a decision of the land commissariat to grant 100,000 hestares of land in the Crimes for Jewish colonization.

* * * *

BUCHAREST: The Rumanian Government promised stern measures this week to end recurring attacks on Jews in various parts of the country.

* * * *

BERLIN: The National Socialist party of Thuringia decided this week to abide by the order of the German State Tribunal to drop anti-Semitic prayers introduced in the schools of the province.

* * * *

BERLIN: National Socialists were reported planning this week to make Adolf Hitler a member of the Cabinet of Thuringia, a hotbed of National Socialist activity. Hitler, as a citizen of Austria, is subject to deportation for his anti-Semitic activities. Membership in the Thuringian Cabinet would automatically make him a German citizen.

* * * *

TWENTY YEARS AGO THIS MONTH

WASHINGTON: Most of the Americans in Palestine, 90 per cent of whom are Jews, have notified foreign service officers they intend to remain despite Italian air bombings, the State Department reported this week.

* * * *

LONDON: A leading Zionist asserted this week that Palestine, which has been bombed by Italian warplanes, should be put on a war basis like England. Prof. Selig Brodetsky, head of the Jewish Agency's London political department, said the Jewish nation must be considered a participant in the war on a national basis.

* * * *

ZURICH: The Jewish newspaper, Juedische Stimme, is one of the Lithuanian newspapers suspended by Soviet occupation officials, it was reported in Zurich this week. This leaves only one Jewish newspaper still being published in Lithuania.

LONDON: Information received by Polish sources here from Bucharest this week indicated increasingly severe treatment of Jews in the Lwow area of Soviet-occupied Poland. Several hundred Jews reportedly have been deported into the interior of Russia in recent days.

Keep Smiling

OBLIGING

The housewife was interviewing an applicant for a job on her household staff.

"Do you know how to serve company?" she asked.

"Yes, ma'am; both ways," was the reply.

"Just what do you mean 'both ways'?"

"So's they'll come back or so's they won't."

* * * *

SMART

A little girl went to see the president of the ban, and explained that her girls' club was raising money, and would he please contribute.

The banker laid a dollar and a dime on his desk and said, "Take whichever you want."

The little girl picked up the dime and said, "My mother always taught me to take the smallest piece." However, picking up the dollar bill also, she added, "But so I won't lose this dime, I'll take this piece of paper to wrap it up in."

* * * *

NOT ENOUGH

"Jack," said the wife, "I'm ashamed of the way we live. Mother pays our rent. Aunt Bess buys our clothes, and my sister sends us money for food. I don't like to complain, but I'm sorry we can't do better than that."

"You should be," replied the husband indignantly. "You've got two uncles that don't send us a dime!"

Our Quiz

QUESTIONS.

1. What is the significance of the 67th Chapter of Isaiah?

2. Where in the Bible is "thou shalt love thy neighbour as thyself" commanded?

3. Where did Jacob first meet Rachel?

4. What did Saul do for the women of Israel?

5. Who taught King Lemuel (Solomon) about the virtuous woman (woman of valor)?

ANSWERS.

1. There is no such chapter! Isaiah has but 66 chapters.

2. In the third book of Moses, Leviticus 19:18.

3. At the well in Haran. Genesis 29:10.

4. He "clothed you," (women of Israel) "in scarlet with other delights." II Samuel 1:24.

5. His mother. Proverbs 31:1. From Jewish Question and Answer Book by Wm. R. Blumenthal

Recipe of the Week

CHICKEN PAPRIKASH

1 tablespoon paprika
1 teaspoon salt
2 tablespoons all-purpose flour
¼ cup chicken fat
1 lean, 4-pound fowl, cut up
1 cup coarsely chopped onion
1½ cups water

Melt the fat in a 4-quart heavy saucepan or pressure cooker, over medium heat. Add the chicken pieces, a few at a time, and brown well. Add onion, and stir for 5 minutes. Add water, paprika, and salt, bring to a boil, then simmer, covered, for about 2 hours, or pressure cook at 15 pounds for 25 minutes, until the chicken is very tender. Reduce pressure quickly. If the chicken is simmered, add water from time to time, so there are always 1½ cups of liquid in the pan. Mix flour to a smooth, thin paste with a little cold water, and stir into the gravy. Cook 5 minutes. Serve with cooked rice or medium noodles. This serves 5.

HOLIDAY AT HOME — By Ruthie

Last winter, when we moved into our new home, my husband remarked, "M-m-m, the back yard! A GENAYDEN! Next summer I won't budge from this place. Some vacation I'll have, right here at home!"

I agreed with him. Looking around my fresh, new home—new carpeting, new draperies, new tables, new lamps—,I think I'd have agreed to anything. He was happy, I was happy, the children were happy. What more could one want?

That was, I reiterate, last winter. Now it is summer. Of course, I'm still happy. However, I find, every now and then, a bit of discontent cropping up.

To be perfectly frank, I'm lonesome.

Mrs. Cohen, my neighbor to the right, is vacationing in the Muskokas. She made sure to impress upon me how wonderful it feels to be served three meals a day, with nary a thing to do.

This morning I received a card from Mrs. Levy, neighbor to the left, who is touring Europe. It is a picture post card from Paris with, "Wish you were here."

Mrs. Shapiro, from across the road, is in Israel. She promised to look up some cousins. I always meet relatives by proxy.

I try to reason with myself thus. "Must I, too, ape the neighbors by having a vacation when they do? I take trips with my husband, at HIS time when HE can leave his business. Who says it must be during the summer?"

But, girls, it's no dice. My head says one thing, my feelings point another way. It's a great satisfaction to return home from a holiday in season and say, "I was there, or there, or there too." Otherwise some of the neighbors look at you pityingly and seem to say, "Poor thing. Bet she couldn't afford it this year."

My beloved, however, won't be swerved. He made up his mind and that's that.

"It's bad here? See the garden, the summer chairs, the picnic table!

"I have to pay a hundred dollars a week for a crummy room in a hotel and be annoyed five in the morning by the rattling milk cans? Or grab a chair in a cool spot before someone else gets it? MESHOOGA you have to be!"

"O.K.!" I flare back. "How do you think you get all this? By saying, 'Hocus-pocus'? Who waits on you, who anticipates your wishes, who prepares your refreshments? Me, me, me!"

Do you think for one moment, he becomes angry?

"Look. See the roses. Aren't they gorgeous? Notice the shade cast by the apple tree. Aren't the children having a wonderful time in the pool? A MEHAIYA! You miss anything? Even the mosquitos are here."

By now I'm relenting a little. I allow him to put his arm around me and coax me back to his word.

"Also", he adds, "right here is a wonderful spot to put up a SUKKAH!"

I stiffen. I'm going to serve him outside yet? I'll run in and out with dishes? There's not enough to do inside? Huh!

But then I relax. What can I do? I love the guy and he has me completely mesmerized. After all, he is a good husband. Let him have his little pleasures.

However, I won't give him the satisfaction of knowing I like it.

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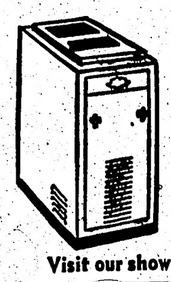
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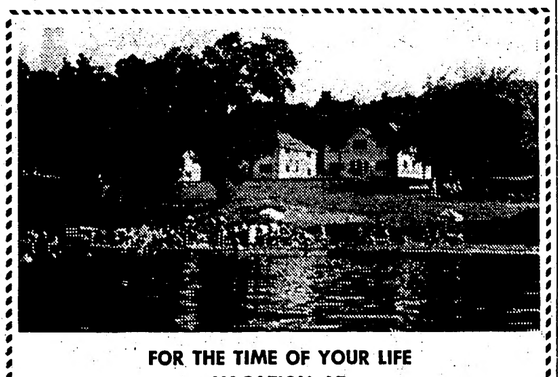

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HOW TO TRAVEL IN ISRAEL — By Our Correspondent

Direct From Jerusalem: A Guide For The Tourist

JERUSALEM, (CJN.) A North-American travelling to Israel this year will be joining more than 100,000 persons who have decided to make Israel one of the highlights in their travel plans. In 1959 more than a third of the total visitors to Israel were from the United States and Canada and their number is expected to increase by at least another 10,000 this year.

NO VISA NEEDED

But, while the heavy increase of tourists may cause some hotel managers to lose a few nights sleep, wondering where they are going to accommodate the added patrons, the tourist need not be concerned if he plans his trip in advance.

One of the first steps the North American visitors should take is the application for a passport. The passport, and a certificate of vaccination against smallpox is all that will be needed to gain entry into Israel. An application for a visa prior to departure need not be made as visas will be granted without charge to persons with valid American or Canadian passports upon their arrival in Israel.

HOTEL RESERVATIONS IMPORTANT

Another initial step is the actual planning of the trip. This can be properly arranged through a legitimate travel agent or agency.

While more hotels are being built in Israel (The Sheraton Tel Aviv with 200 rooms is scheduled to open the early part of 1961) and additions to present facilities are being undertaken, the tourist should make his hotel reservations in ample time before departure to be assured of suitable accommodations.

ELEVEN AIRLINES SERVING ISRAEL

Israel's main port is Haifa. Four steamship lines have regularly scheduled stops for passenger ships here. Two, the Zim Israel Navigation Co., and the American Export Lines, provide direct sailings from New York while the Adriatica Line has sailings from Italy and the Turkish Maritime Lines sails its ships from Istanbul.

Eleven airlines fly in and out of Israel providing links between the continents of North America, Europe, Asia, Africa and even Australia, Hawaii and the Far East. The airlines with flights to Israel include El Al Israel Airlines, KLM, TWA, Air France, Cyprus Airways, BEA, BOAC, Alitalia, Sabena Olympic and Swissair. Thus, the tourist has a choice of facilities and can make stops enroute; visiting other cities and countries along the way.

WHAT TO WEAR: MEN AND WOMEN

Since Israel enjoys a temperate and pleasant Mediterranean climate, the problem of what to wear is a minor one. A bathing suit is essential so swimming may be enjoyed in the Mediterranean, or at the Sea of Galilee or in the crystal-clear Red Sea. For the summer season (April to October) women are advised to bring light cotton dresses, an afternoon dress for more formal occasions, beach-wear, open shoes or sandals, summer hat and sunglasses. Informal apparel can be used for touring and for the cooler mountain regions a light summer coat or jacket will suffice. During this season men will be satisfied with very light suits, slacks and sport shirts. Also, they will need light shoes, sunglasses, summer hat and sandals. A light coat for the evening, a sweater or pullover is recommended for the mountainous areas.

During the winter months (November to March), raingear is advisable. A topcoat or substantial outerwear is recommended for men and women as well as wool skirts suits, slacks, jackets and sweaters for the hills of Safed and Jerusalem.

COMMUNICATIONS EXCELLENT

Once in Israel, whether the traveller alights from a jet or piston propelled plane or descends a gangplank from a ship docking at Haifa, he will find an efficient and courteous team of customs officials ready to aid the tourist. If desired an auto can be rented through the representative agents of Hertz or Avis. Roads are excellent; one should not hesitate to go by car.

The railways of Israel are constantly being expanded and new equipment added. There are several trains daily in each direction between Tel Aviv and Haifa, Jerusalem and Haifa, Jerusalem and Beersheba, Tel Aviv and Beersheba, and Haifa and Beersheba. Also, the bus service is efficient and links all cities, towns and villages.

BLEND OF ANCIENT AND ULTRA-MODERN

For the newcomer to Israel there may be some confusion as to "which path to follow." For the country is a young one, yet its past dates back almost 6,000 years. It is a country in which various civilizations and empires have left their vestiges. Yet, modern Israel is a contemporary as the subway, completed only the end of last year, which climbs from the lower city of Haifa to the top of Mt. Carmel in a matter of minutes, as the Frederic Mann Auditorium in Tel Aviv, which has one of the most up-to-date concert halls in the world, and the reactor at the Weizmann Institute in Rehovoth.

Israel abounds in history. Each civilization has left its mark and they can be surveyed at such places as Acre, Caesarea, Jerusalem, Subita, Avdat, Sodum, Jaffa, Nazareth, Megiddo, Beth She'arim and even the comparatively new city of Tel Aviv.

SPORTS ENCOURAGED

While it may appear boastful, it can be safely said that there is anything and everything for the tourist in Israel. Those interested in sports will find soccer at the top of the list, but basketball, swimming, walking are not neglected either. There is nightlife, especially along Tel Aviv's Dizengoff street where outdoor cafes with a Continental atmosphere prevail and where the city's residents mingle with tourists, artists, writers, thespians and youths in American-styled blue-jeans or girls in Brigitte Bardot-inspired attire and hairdos.

TRADING CAMELS

There are also intimate nightclubs such as the Theater Clubs in Haifa and Tel Aviv, where Israel-originated wit and song is put on display, and dancing to the melodies of well-known American and European songwriters is popular at the leading hotels. The latest American and European films are also shown at Israel's numerous cinemas.

Israel has a desert, the Negev, comparable to that found in the United States' Southwest, and it can be crossed by motor vehicle in approximately four hours, or flown over from Tel Aviv in about and hour-and-a-half. At one end of the desert is Beersheba, where Bedouins still trade camels in an open market as they did in ancient times, while at the southermost end is the young municipality of Eilat on the Red Sea, Israel's gateway to Africa.

In the North there is the region of the Galilee with its abundant greenery, an interesting past, and a hot springs (at Tiberias) which has reportedly cured many ills since the days of the Roman occupation of the region.

While there is much to see and enjoy in Israel, because of the smallness of the country and the efficiency of the transportation system, much can be accomplished in a relatively short time. Tours can be arranged by authorized agents who will be glad to assist the visitor with suggestions for itineraries.

Or, if the traveller wants to do it on his own, he will find that it takes only about two hours from Tel Aviv to Haifa or Beersheba by auto, and about an hour-and-a-half from Tel Aviv to Jerusalem.

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OUR FILM FOLK — By Herbert G. Luft

Dateline: Hollywood

RICHARD OSWALD, who will be 80 this fall, has been connected with the legitimate theatre since 1903 and with the screen since 1913. Residing in Hollywood since November, 1938 where he continued his career, he came to this country with some 200 films to his credit which he wrote, produced and directed in the studios of Berlin, Vienna, Prague, Amsterdam, Paris and London. Deeply in love with the medium of the cinema, he made films for the need of the day and for eternity, low budget programmers and million dollar spectacles.

Only recently this columnist helped to arrange a special screening of three of Oswald's classics at the Coronet Theater in Hollywood where the pioneer motion picture maker was honored by his colleagues and presented with an award by the Hollywood Foreign Press Association through its chairman Frederick Porges. The films shown at that time included "Lucrezia Borgia," a highly controversial movie at the time of release in 1922 dealing with quite improper relationships in the papal house of Borgia. Albert Bassermann was Pope Alexander, Conrad Veidt appeared as Cesare, a Renaissance villian but also a patriot who dreamt of a united Italy.

The second picture presented at the Oswald Festival was "Dreyfus", one of the earliest talkies released in Germany in 1930 at a time nazism was on the rampage throughout Germany. The most daring film of the period, Oswald's story dealt with the case of Captain Dreyfus who became the scapegoat of the French chauvinists before the turn of the century - basically because he was a Jew. Even now, after 30 years, the motion picture "Dreyfus" has lost neither punch nor conviction. Zola's appeal to the youth of France, literally taken from the novelist's own pen, is a reaffirmation of the human spirit. Hitler's own editorial in "Der Voelkische Beobachter" of Munich, a short two-and-a-half years before the Nazi party's rise to power, called the Oswald movie, "The Jewish Dreygus Scandal" and an election maneuver to discredit the philosophy of the Third Reich. A highly perfected piece of cinema art, it included a number of outstanding performances, such as Fritz Kortner in the title role, George as Zola, Bassermann as Piquard, Homolka as Esterhazy and Grete Mosheim as Madame Dreyfus.

The third film shown at the Coronet was "My Song Goes Round the World" (Ein Lied geht um die Welt). Oswald's last German-made film which starred Joseph Schmidt, a cantor and concert singer with a voice that has been compared to Caruso's. (After Paris was taken by the Nazis, Schmidt fled to Switzerland where he perished in a displaced-persons camp). While Oswald was completing "My Song Goes Round the World," the Nazis were taking over control of the country.

(Continued on page eight)

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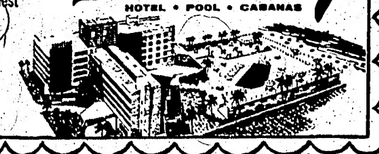

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Reform College Appoints New Dean

Dean Paul M. Steinberg

3 ALUMNI APPOINTED TO COLLEGE-INSTITUTE CINCINNATI FACULTY

CINCINNATI, (CJN) — Rabbi Paul M. Steinberg has been appointed Executive Dean of the New York School of Hebrew Union College-Jewish Institute of Religion and three other alumni have been appointed to the HUC-JIR faculty in Cincinnati, Dr. Nelson Glueck, president, announced here.

The new Cincinnati appointees, who each received the Ph.D. degree at HUC-JIR here in June are: Dr. Martin A. Cohen, Instructor in Jewish History and Assistant Dean of the Rabbinic School; Dr. Stanley F. Chyet, Instructor in American Jewish History and Assistant to the Director of the American Jewish Archives, and Dr. Joseph Gutmann, Instructor in Jewish Art and Curator of the Jewish Museum.

Rabbi Steinberg has served as Dean of the College-Institute Schools of Education and Sacred Music, and as Assistant Professor of Education and Human Relations in the New York School's rabbinic department. He is a graduate of HUC-JIR in New York, ordained in 1949. He earned the Master's degree in Psychological services at the College of the City of New York and continued his training at Teachers College of Columbia University where he is a member of the Advanced School of Education. A professional psychologist, he has been certified by the State of New York and is a member of the the American Psychological Association.

Cairo Moslems Assail The Shah Of Iran

Worshippers Denounce Link of Iran With Israel—

CAIRO — The shouts of Moslem worshippers denouncing the Shah of Iran rang through the sterets of down-town Cairo Friday. The Shah, Mohammed Riza Pahlevi affirmed Iran's de facto recognition of Israel.

At the direction of the Government's Ministry of Religion sermons in all city's mosques—Friday is the Moslem Sabbath—were on subject of Iran's policy toward Israel. In a bitter attack Tuesday President Gamal Abdel Nasser announced that he was severing relations with Iran.

The Imam of some mosques called on their congregations to denounce the Shah as a "traitor to Islam." The shouts of reply could be heard for blocks.

In some areas, rows of kneeling worshippers filled the sidewalks. Streets were roped off by the police.

Press Assails Shah

Cairo and Damascus newspapers continued to publish editorials and cartoons depicting the Shah as a slave of United States, Britain and Israel.

Mr. Nasser's new National Assembly heard Foreign Minister Mahmoud Fawzi call the decision to sever relations with Iran a "preliminary measure" against the Shah. The Assembly approved a resolution calling on all Arab states to follow the United Arab Republic's lead.

Only four Arab states now have diplomatic relations with Iran. They are Iraq, Jordan, Lebanon and Saudi Arabia. The other Arab states are the Sudan, Libya, Morocco, Tunisia and Yemen.

At the same time the National Assembly formally condemned the United States, Britain and France for a "continued hostile attitude" toward "Arab nationalism, the rights of Arab people and Arab causes."

BOYCOTT BY ARABS EXTENDED TO IRAN

CAIRO— The Arab League extended its economic boycott of Israel to Iran because the Iranian monarch had reaffirmed de facto recognition of Israel.

A spokesman for the Arab League Secretariat said the Arab countries would blacklist Iranian companies and ships League sources said confidently that other Arab countries would follow Cairo's lead in severing diplomatic relations with Iran.

The Jewish Agency Reports Many Debts

NEW YORK, (JTA) — A preliminary report on the debt structure of the Jewish Agency was presented at a meeting of the Board of Directors of the Jewish Agency for Israel, Inc. by Max M. Fisher of Detroit, chairman of the Agency's finance committee, it was announced.

Mr. Fisher reported that his committee noted that the Jewish Agency debts had obviously been incurred over the past 12 years in order to finance large-scale rescue and absorption activities whose costs far exceeded receipts from the UJA during the years of mass immigration.

The committee felt that these debts cannot be liquidated within a short period of time without seriously affecting the ongoing rehabilitation and resettlement programs of the Jewish Agency in Israel.

To Be Liquidated On Long Term Basis

The committee, therefore, recommended that the debt of the Jewish Agency and the Consolidation Loans, undertaken by various communities at the request of the UJA, should be refinanced on a long-term basis. Mr. Fisher's committee further recommended that starting with the fiscal year 1961/62, a portion of the Jewish Agency's annual income be set aside to liquidate the deficit within a fixed period of time. The recommendation was approved in principle by the Board.

Mr. Fisher indicated that the finance committee will continue its study of the debt situation and have a proposal ready for submission to the communities before the end of the year. He stressed, however, that these recommendations would be based on a 'normal flow of immigration.' Any unforeseen resurgence of mass immigration and resultant expansion of Jewish Agency activity would obviously call for a revamping of the debt liquidation program.

Call Meeting In Jerusalem

Dewey D. Stone, chairman of the board of directors, reported that the appointment of Dr. Isador Lubin as consultant to the Jewish Agency for Israel, Inc. "has met with a positive response from the American Jewish community." Dr. Lubin, who attended the meeting, said that he intended to leave for Jerusalem by the end of July, and expected to return to New York by the end of September to submit his preliminary report on the 1960/61 budget to the Board of Directors. During his stay in Israel, Dr. Lubin will lay the foundations for the permanent Israel office of the Jewish Agency for Israel, Inc.

Mr. Stone announced that a subsequent meeting of the Board of Directors will be convened in Israel during the second half of October to coincide with the UJA Study Mission. At this meeting final budget allocations for 1960/61 will be determined.

JDC Leader Flying To Congo

NEW YORK, (JTA) — Moses A. Leavitt, executive vice-chairman of the Joint Distribution Committee left the United States for an on-the-spot survey of Jewish refugees and Jewish communities in Central and South Africa.

As part of his survey, Mr. Leavitt will try to learn what has happened to the 2500 Jews known to be living in the Congo Republic before the recent outbreak of violence.

Mr. Leavitt will attempt to ascertain the fate of Jews remaining in the Congo, as well as the needs of those forced to flee, leaving all their possessions behind.

He will also visit South Africa for a series of meetings with representatives of the Jewish Community, as well as government officials.

* * * *

Many Jewish Families In Congo Completely Destitute

BRUSSELS, (JTA) — Many Jewish families in the Congo have been ruined by the uprisings which followed Congolese independence and are completely destitute, a Brussels Jewish leader, who asked that his name not be used, reported on his return from the stricken new Africa republic.

He said that the Jews participated in the general exodus of the white population and most of them reached safety in neighboring countries. Another 15 Jewish families arrived in Belgium together with the Brussels Jewish leader.

It was reported that every Jew has left Luluabourg, one of the hardest hit cities. Material damage was reported heavy at Jadoville. Belgian officials and relief organizations were reported to be continuing their heavy tasks of aiding the refugees without regard to nationality or religion.

Allocation of Israel Mandates At Zionist Congress

Tel Aviv, (JCNS) — All Zionist political parties in Israel decided that allocation of mandates to the forthcoming Zionist Congress will be based on last November's Knesset elections' results.

Arab lists however, and those of other parties who do not belong to the World Zionist Organisation, like the Poalei Agudat Israel, the Aguda, the Communists, will be excluded.

Accordingly, the estimated distribution will be as follows: Mapai (70 delegates); Herut (30); Mizrachi (23) Mapam (20); General Zionists (19); Achdut Avodah (18); and Pregressives (11).

The parties' representatives also agreed on forming a special Committee to count the shekalim sold.

ABBA EBAN, ISRAEL EDUCATION MINISTER

TEL AVIV — Abba Eban, form Israeli representative at the United Nations and ambassador in Washington, was appointed Minister of Education. Premier David Ben-Gurion had held the portfolio since April.

Eban joined the cabinet in December as a minister without portfolio.

20,000 Belong To Moscow Synagogue

LONDON, (JTA) — About 20,000 people are "attached" to the Moscow Central Synagogue, the largest in the Soviet Union, according to information disseminated here by the Soviet embassy.

Weekday congregations total about 500, with up to 1,500 on the Sabbath, the Soviet Information Bulletin said.

DETROIT FEDERATION REPORTS ALL-TIME RECORD WELFARE BUDGET

DETROIT, (JTA.) —The Detroit Jewish Welfare Federation reported this week that its 1960-61 fiscal budget was $1,097,265 more than the '59-60 budget. The bulk of the $8,293,186 budget, which the largest sum budgeted in the Federation's 36-year history, reflects the expansion of Sinai Hospital.

The largest allocation, $300,459, was awarded to the United Hebrew Schools to provide after public school Hebrew education for Jewish children.

Sinai Hospital, which was allocated the fourth largest sum by the Federation, has the largest single budget of $3,575,000.

Community Calendar

FRIDAY, AUGUST 5, 1960

Jewish Home for Aged, Executive Meeting.

TUESDAY, AUGUST 9, 1960

12.15 p.m. - United Jewish Welfare Fund Executive Meeting.

WEDNESDAY, AUG. 10, 1960

Jewish Immigrant Aid Services.

8.00 p.m. - Congress and B'nai B'rith Joint Public Relations Committee.

Dateline: Jerusalem

(Continued from page two)

Oswald, who had made a strongly pacifistic film, "The Iron Cross" at the beginning of World War I, went to Austria in the spring of 1933 to escape oppression as a Jew and anti-Nazi. Among his works which have become classics are "Feme" from the novel by Vicki Baum, a dramatization of the assassination of Foreign Minister Walter Rathenau; and "Hauptmann von Koepenick," winner of the New York Critics' Award for the best foreign movie of 1934.

In Hollywood, Oswald made a series of medium-budget films such as "Island of Missing Men" starring Gilbert Roland, and "The Lovable Cheat" with Charles Ruggles, Buster Keaton and Peggy Ann Garner. Also television films dealing with historical events such as "Mayerling."

The great Rudolph Schildkraut bowed on the screen as early as 1915 in four Oswald films. The veteran filmaker is contemplating to star his son, Joseph Schildkraut, (also his screen discovery) in a Herzl picture on which he has been working for many years. Oswald, now recuperated from an operation, is at work on the screen play which will show not only the personal life of the Zionist leader, but rather the victory of an idea after a struggle against almost insurmountable odds.

Oswald plans an Israeli-American co-production for which he has the blessings of the Ben-Gurion government. While he wants to stay with the venture as the overall producer, he feels that his son, Gerd Oswald, a

The charge that members of the Board were not appointed for their personal qualifications but because it is known in advance whom they will favor is always a moot point. There is no question, however, that it can greatly influence matters and that its every move can be interpreted as sway in favor of one candidate or other.

Both sides having named their representatives to the influential Nominations Board (not without criticism of bias) it was assumed that elections would run off smoothly. But the Rabbinical Council's representatives found a flaw in the minister's invitation convening the board's constituent meeting: unless the Chief Rabbi, joint sponsor of the board, attends they cannot regard the meeting as legally convened. The honor and prestige of the rabbinate should not be undermined, they argued in a written submission.

However when the board convened as scheduled only one of the signatories was in attendance together with the ministry's four representatives. Rabbi Toledano inaugurated the session and declared the Nominations Board formally constituted. At the suggestion of the chairman, Rabbi Yehuda Leib Maimon, the meeting voted August 26 as election day. The further business of the board including the naming of electors was deferred for later action.

Outraged at the defection of their colleague, Petah Tikva's Sephardi Rabbi Amram Aburavia, the three Council representatives resigned in protest. An urgent meeting of the Rabbinical Council then condemned Rabbi Aburavia's action as "conduct unbecoming a representative the Chief Rabbinate" and withdrew his accreditation to the board. The three representatives were requested to continue and a fourth was appointed to replace the "rebel."

But neither Rabbi Toledano nor the Nominations Board chairman, Rabbi Maimon, would countenance interference. The minister described the Rabbinate decision as invalid and Rabbi Maimon declared categorically that he regards Rabbi Aburavia as a member of the board and as irreplacable. Without its full representation the Rabbinical Council will not recognize the meetings and decision of the Nominations board.

At this writing the best that might be expected of the August elections is - postponement.

Dateline: Hollywood

(Continued from page seven)

movie director of the new school should be at the helm. Gerd only last week returned from Europe where he completed the motion picture, "The Royal Game," from Stefan Zweig's last short story just finished before the novelist committed suicide with his wife. The story deals with the plight of the homeless and points an accusing finger at dictators of any type.

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Toledano

(Continued from page one)

are also customary and accepted among Torah-true Jewry and among Rabbis of the Ashkenazi, and even more, the Sephardi and Oriental communities."

As examples the letter cited the case of the Gaon of Volozhin, Rabbi NaphtaliZvi Yehuda Berlin, who at the age of 70 married a young woman who gave birth to Rabbi Meir Bar-Ilan, the founder of Mizrachi. It also referred to the Hafetz Haim, Rabbi Israel Meir Hachhen, who married a young moman at the age of 80.

RABBINATE ELECTION INJUNCTION

JERUSALEM (JCNS.) Another complicated twist to the projected Chief Rabbinate elections was added on Wednesday when a private citizen obtained a High Court injunction to prevent Rabbi Maimon convening the election committee. Rabbi Maimon had set August 26 as the election date.

Mr. Avraham Zefania, of Bnei Brak, describing himself as "a citizen who needs the religious services provided by the Chief Rabbinate" and who thus has a lebitimate interest in the legality of the election, obtained an order nisi calling on Rabbi Toledano, Rabbi Maimon, and Rabbi Aburavia to show cause within a fortnight why the Ministry of Religious Affairs, with the Chief Rabbinate Council, should not convene a new meeting of the Election Committee after the Rabbinate appointed four representatives, or after Rabbi Mordechai had been invited in place of Rabbi Aburavia.

The Chief Rabbinate appointed Rabbi Mordechai to replace Rabbi Aburavia, who defied its ban on his attending a meeting of the Election Committee.

The Ministry of Religious Affairs has refused to recognise the substitution, and received support for its attitude from the Attorney-General.

Morocco

(Continued from page one)

thing else, only frontier police, not customs officials, are competent to detain illegal emigrants.

MOROCCAN JEW VICE-PRESIDENT OF COUNCIL

RABAT, (JCNS.) Mr. Meyer Toledano, formerly Economic Counsellor at the Moroccan Embassy in Washington, was elected second vice-president of the Casablanca Municipal Council.

Mr. Toledano was elected as a member of the Council on May 29 this year, defeating the former Moroccan Minister of Finance, Mr. Abdel Kader ben Djelloun in the Municipal elections.

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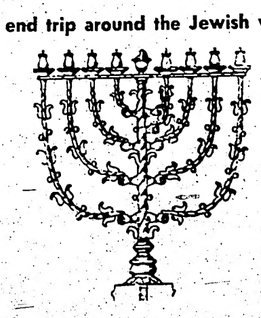

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